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Mary Magdalene at the Tomb

PAINTING BY HANS LIETZMANN



*I*N this painting, Hans Lietzmann has retold the familiar Easter story with commendable simplicity and literalness. We can readily understand the confusion in Mary's mind and the grief which numbs her soul. She scarcely hears the kind words, "Woman, why weepest thou? whom seekest thou?" Why will not the gardener go away and leave her to her sorrow! In empty, lifeless words, she replies, "If thou have borne him hence, tell me where thou hast laid him. . . ."

We know, as she does not, that it is not the gardener who addresses her, but her Lord, risen from the dead. When he speaks her name, however, she recognizes him. The emotions which then sweep over her are too powerful and too searching for her to understand immediately. She can do no more than to fall upon her knees and to raise her hands in a gesture more of amazement than of prayer. "Touch me not," the Lord says, "for I am not yet ascended to my Father." The radiance of the risen Christ falls like sunlight upon Mary's face and dispells the shadows in her soul.

The artist invites us to do as Mary did. He would have us descend the steep and winding steps, cross the little yard so gloriously carpeted with grass and flowers, and peer into the empty tomb. It may be that the Christ no tomb could hold, the Christ who liveth and reigneth forever more, will reveal himself to us, will speak our name.

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ No one can sleep through "The Church I'd Like To Serve." But what would such a church be like? Suppose you try to answer this question before you have read the article on page 12. You may appreciate this warning: Don't start to read the article unless you have time to finish it. For if you start it, it will hold you until you get through, in spite of

■ In churches where the recreational program is showing most satisfactory results we notice that plans are made not from month to month but for the entire year. Do you feel that your monthly social is "just another party"? Does that social include only the young people? If the youth of any church are looking for an opportunity to use their leadership ability they could render a real service to the whole church by sponsoring an all-church recreational program for the year. Each month BAPTIST LEADER presents suggestions that may be used with modifications in most churches. Turn this month to pages 38 and 39.

■ Has your church school neglected its bulletin board? Ralph Berry makes some suggestions for improving the arrangement of your announcements in a picture study of "The Bulletin Board—Before and After," on page 42. Mr. Berry will present other "Before and After" articles in future issues of the LEADER.

Next Month

■ How interesting is the problem of the rural church to you? Your answer will depend upon your knowledge of the country church. One cannot know and understand the people who go to the rural churches without being immensely interested in what they are saying and thinking. We can talk about rural problems and do nothing about them, but if Christians have a part in trying to solve these problems, they will do something about them. They will make an effort to get other people to do something about them. Read the article by Dr. Mark Rich, Assistant Secretary, Department of Town and Country Work.

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OF INTEREST TO BAPTISTS

■ New York City is settling down to "released time" to seeing its school children released from school once a week for religious instruction in their various churches. Three thousand Jewish, Protestant, and Roman Catholic children received instruction the first day.

The Protestant group, for that first session, heard the story of Roger Williams praying with a Catholic and a Jew, each in his own way. Asked who Roger Williams was, the class at Central Baptist Church seemed a little uncertain; one boy said he founded Arizona, another said it wasn't Arizona but Salem, Mass., and a third had heard somewhere that "people didn't like the way he preached."

There is evidently some need for religious education in New York—and starting with Roger Williams is a good start!

■ The International Missionary Council in Jerusalem sends in further evidence that the only bond of understanding left in our madcap world is within the keeping of the Christian Church. The German missionaries in Palestine who have been permitted to carry on their work have contributed out of their meager means to the needs of Danish missionaries stranded in Syria whose needs, they believe, are greater than their own. The deaconesses in the German Hospital in Jerusalem have made a special contribution to be added to half the offering at Sunday service and so made up a gift of nearly a hundred dollars for the Danish mission.

Wars come and wars go—but Christ stays on.

■ On July 21, travelers in the 1941 Christian Fellowship Cruise will see the city of Seward, Alaska. Then they may come to appreciate somewhat the far-sighted statesman, William H. Seward, who braved the jeers of his critics and secured Alaska for the United States.

Indeed, the whole cruise should bring the tourists to a new appreciation of this whole far-flung territory. Church-people, traveling in quiet fellowship with other Christians, will have an opportunity to discover for themselves the beauties of this northwestern region.

The eighth Christian Fellowship Cruise will leave Seattle for Alaska on July 15. After extensive cruising along the coastline, Seward will be reached six days later.

Seward is the rail port of the fifty-six million dollar government-owned Alaska Railroad that leads almost five hundred miles north to Fairbanks, Alaska, near the Arctic Circle. The city is surrounded by snow-capped peaks. Until recently, it has been the site of the farthest north radio broadcasting station.

One of the points of interest for the Cruisers this year will be St. Peter's Episcopal Church. Inside the church they will see the painting "Resurrection," by von Emple. Exquisite shades of blue and green characterize this work that portrays the coming of Christ to Resurrection Bay, and the faces of the figures possess great appeal. Christ is shown with arms outstretched upon a cloud above the mountain-rimmed bay. Two angels kneel upon the cloud, one at either side of Christ. In the foreground a white family looks upward in worship and awe, and at the left side an Alaskan Indian family worships in a similar way. Everyone who sees the painting remarks on the naturalness of the figures.

As the central port of Alaska, the Seward Harbor remains open the year around. Even float ice seldom appears in the bay. The city's airport is unusual in that it can receive and service both land planes and seaplanes.

Flower, vegetable, and fruit gardens of Seward will hold special appeal for the Christian Fellowship travelers. Some garden products reach amazing size for this region; for despite the far north location, the city's winter weather averages about 25 degrees above zero. Consequently plants, trees, and shrubs grow luxuriantly.

■ President Millington of the Northern Baptist Convention, pleading for American aid to bombed British Baptist churches, puts at 181 the number of British edifices damaged or destroyed by German air raids.

Quoting a letter from Dr. M. E. Aubrey, general secretary of the Baptist Union of Great Britain and Ireland, he claims that "for years to come those churches will have to be financed from the headquarters of the Baptist Union."

Contributions will be accepted by the World Relief Committee, 152 Madison Ave., New York City.

■ Strange as it seems, the largest churches are not always the churches of the largest contributors. In a per capita sense, we mean. Claiming a membership of only two hundred thousand, the United Presbyterian Church leads all Protestant denominations in per capita contributions for missions at home and abroad. This year they plan to establish a record of not less than ten cents per week per member for their missionary budget. That would give them five hundred and fifty thousand dollars.

■ Dr. William Lyon Phelps very much doubts the value of our war sermons. Says he: "I wish ministers knew how sick and tired college students are of hearing the war dominate sermons. . . . What every individual needs is the re-

Baptist Leader

generation that comes through religion. In these days, more than ever, men and women need religious faith—the hope and confidence and courage that only religion can give.”

■ Holding that pacifism and aid to Britain are insignificant issues compared with the possibility of America's entering the war, a group of seventy American ministers have formed a “Ministers' No-War Committee.” Their only purpose is to make America see that this country will be able to play a far more significant role in international affairs by steering clear of conflict. Among its organizers we read the names of Albert Palmer, Charles Boss, Jr., Allan Knight Chalmers, Henry Hitt Crane, Harry Emerson Fosdick, and Edwin McNeill Poteat.

■ Watchdogs for the underdog, the American Civil Liberties Union has time and again championed the cause of the lonely minority against the unjust majority. At the start of the draft, they planned to defend conscientious objectors whose claims have been denied after an appeal was taken.

To date, reports “Civil Liberties,” not a single such case has come to their attention. They tell us that humanitarian as well as religious objection has been consistently recognized by the draft boards. Thirty-six men have been sent to jail for refusing to register, and others await trial.

■ The *United Church Observer*, official magazine of the United Church of Canada, announces that it will from this time forth publish no ads for ministers seeking an exchange of pastorates.

The method, commonly known as “horse-trading,” has developed gradually in the Church, although officially it has been frowned upon for a long time. The courage of *Observer*, in destroying the evil even though it was profitable to them, is to be commended and, we hope, copied.

■ A few short years ago Hitler was crying, “It's a case of either Neimoller or me.” That was one man against another. This week we read in the papers that between two and four thousand Protestant and Catholic clergymen are now confined in the concentration camps of the Reich.

So now it is a case of thousands against one.

■ In case you are not satisfied with the contents of the LEADER, and contemplate one of those “letters to the editor” to get what you want, let us call your attention to such a letter sent out by the editor of *Zion's Herald*; or rather to the replies sent to the editor of that paper when he asked for constructive suggestions from his readers. The readers

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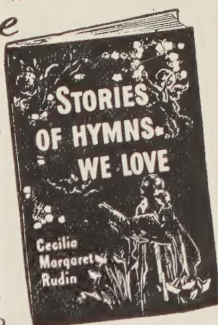
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(Note.—Mortality rate of religious-periodical editors dying of insanity is amazingly high.—EDITOR.)

■ The first indoor baptism service ever to be conducted by Negroes in Syracuse was held recently—in First Baptist Church. Four were immersed by the Rev. Edward Andrews, of St. Luke's Mission, as the guest of the pastor of First Baptist, Dr. Dahlberg.

One of the Negro pastors told Dr. Dahlberg that "The whole Negro community has been so impressed by this service that even the sinners of the underworld are talking about it."

■ A new city ordinance in Rutland, Vt., forbids the use of signs or placards which denounce, ridicule, or belittle in any way religion or the service and adoration of God as expressed in forms of worship.

We are not familiar with the rumpus in Rutland, but we venture to suggest that laws like this seldom work. You do not bring about admiration of your particular form of worship by having the aldermen make laws about it, any more than you bring about love for America by forcing men to kiss the flag.

■ Princeton has discarded an old rule that for 195 years has forbade drinking in the rooms of undergraduates.

We have a feeling that alcohol will be even more difficult to control now that it has been turned loose in the dormitory. The dean's office announces that "intoxication or disorder and bad manners" will still subject the offender to possible dismissal . . . and we wonder if they have not increased the possibility of dismissals instead of decreasing it. Time will tell.

■ Vigorous condemnation of "so-called Christians" who preach racial and religious hatred was voiced by Bishop Larned of the Protestant Episcopal Church and Secretary of the Interior Ickes at a New York dinner recently. Their generalizations on tolerance were followed by Adam Clayton Powell, pastor of the Abyssinian Baptist Church, who pointed out definite instances of discrimination against Negroes, Catholics and Jews, and called upon the church to supply the only remedy: "Protestantism must answer hate with its heart."

9

IN John's story of the Resurrection there are two pictures of Mary that present a striking contrast: Mary standing there by the tomb in silent grief, and Mary gladly crying, "Master!" then rushing off to tell the amazing good news to the brethren; the contrast between her despairing, "They have taken away my Lord!" and her exultant, "I have seen him!"

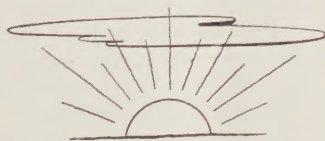
It is the voice of the wheel of nature: sunshine and warmth after the early morning's gloom and chill; or vernal loveliness after the winter's deathliness. We all have our dark hours, our times of broken hopes and shattered faith—the world does—but the promise of the Thirtieth Psalm never fails, for such nights are always followed by a morning in which joy comes. Human history accords with nature and revelation; there are Dark Ages but also Renaissances and Reformations. The Depression is sure to pick up into a Recovery. There is a pendulum in the clock of the universe.

Passion Week and the Easter season, when we live over again our Lord's last days, bring out this contrast and truth: Gethsemane, the shameful insults in Pretorium and council chamber, the mock trial, and the cross—dissolve into the life, light and joy of the Resurrection morning.

Mary was so dull-sighted that she did not recognize the resurrected Lord standing near her. Was it because her attention was directed altogether to the place where he had been, to the tomb? Is that what you and I do in our sorrow or trouble? And is it a reason why our Saviour does not mean more to us, that we keep looking for him where he has been, back there in the past, instead of seeing him with us, close to us, in the today—the living, resurrected Christ Jesus?

Or as Mary mistook the gardener for her Master, do we make the sorry mistake of seeing Christ in some human personage or institution or movement? "Their eyes were holden" has been called "an expressive" phrase. It is also a terribly expensive one, for the soul.

Tears will have blinded Mary—as they have you, no doubt; so that for your anguish you forgot Him and his wonderful helpfulness. Alas! that so many of us fail to catch the vision of the risen Lord Christ standing in our midst.



Prayer: LORD, INCREASE OUR FAITH! OUR FAITH IN THEE; SO THAT IT MAY BE STRONG ENOUGH TO WEATHER THE HARDEST TRYING; CROSSES, EVEN; DEATH EVEN, AND THE GRAVE. MAY IT NOT BE SO WEAK THAT IT FAILS TO DISCERN THEE THE WHILE WE ARE LOOKING THEE RIGHT IN THE FACE. Amen.

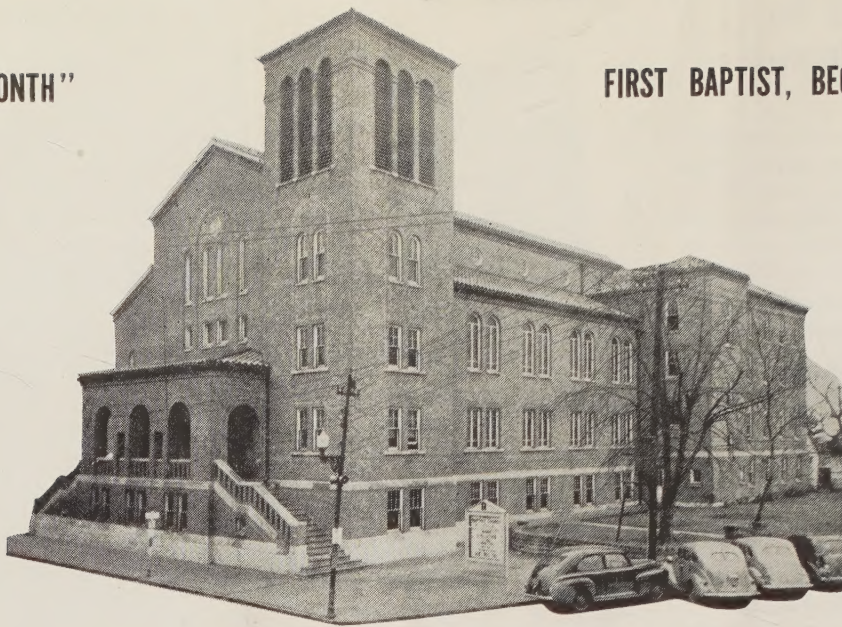


Two Pictures of Mary

AN EASTER MEDITATION

By Mitchell Bronk





The Church of the Second Mile

By FLOYD ENGLE

WHEN a church begins to think of itself and only of itself, then that church is on its way to the ecclesiastical graveyard. When its activities become a monotonous routine; when its people cease to be forward-looking, and its program is controlled by only a little clique, then you can say goodbye to it. Its doom is sealed.

But the church that goes the second mile—that identifies itself with the problems of the life that surges around it—the church that weaves its gospel into the life-pattern of the community—the church that gets to doing things for people and the community that it does not have to do—ah, then you have a *church*! Down in Beckley, W. Va., there is a church like that.

You never heard of Beckley? It's off the main line; it is the county seat (9,350 people) of Raleigh County, which is the fastest-growing county in the state, and it is located right in the heart of the smokeless-coal fields; in the city and surrounding it are people whose lives depend on coal—the best-hearted people and perhaps the most neglected among our citizens. There are some eight hundred Baptist churches in West Virginia, and some one hundred full-time pastors! The rest are part-time preachers who must have some other occupation to keep alive; many of them are miner-preachers who dig coal six days a week and preach on the seventh. They haven't had much chance to study preaching. . . .

The little Baptist churches, in that country around Beckley, have a hard time of it. Most of them have long since

despaired of regular services, of ever sending their children to a real Sunday school. If it were not for churches like First Baptist Church, in Beckley, there would be fewer churches than ever, fewer miner-ministers than ever. So let's take a good look at First Baptist.

The First Mile

The first mile of their job—taking care of their local situation—is well covered. It is the largest church in town; membership, better than 1,700; Sunday school membership, 1,811—which makes it the only church in West Virginia with a Sunday school membership larger than its regular church membership. Perhaps all of our churches should be like that; perhaps, if we are really building into the future, really going the second mile with youth, our younger-generation population should exceed the older in church school attendance and activity.

They have a Nursery Department with an average attendance of 38, a Beginners' Department with 49; Primary has an average of 135, Juniors 139, and Intermediates 200 (that's unusual, too; usually there is a falling-off when students get to be intermediates; they are the hardest to hold). There is a men's class of 300—the largest in the state; there is a Senior Department of 135, there is an average of 204 at the young people's meetings, and an Adult Department of 750. There are Boy Scouts, Girl Scouts, Cub Scouts, Pioneers Hi-Y, two choirs, daily vacation Bible school, leadership training

classes, seven young men studying for the ministry, missionary societies, men's clubs and—all the rest of it. A church running in high gear.

When vacation season comes around, they have a picnic down there that really is a picnic. Last year they chartered a railroad train of thirteen coaches, and every coach was jammed to the doors. Four officials of the C. & O. Railroad went along, personally, to see that things were done right. They might have gone in automobiles, yes, but the Sunday school superintendent found out that there were a lot of youngsters around Beckley who had never been on a railroad train in their young lives. Before the day was over the officials had helped a young army of Beckley youth up into the engineer's cab, to inspect the gadgets and ask their ten thousand questions and drive the engineer mildly insane.

Now if this church did no more than this—no more than just a good local job with its own people—it would still be doing a worth-while job. But its real claim to fame lies in the fact that it does more.

It Goes the Second Mile

For instance: Last summer the leaders of the church went to the Raleigh Baptist Association with the suggestion that something be done to help those under-trained miner-preachers who were trying to take care of the religious needs and the soul hungers of those folks out in the "hinterland," who couldn't get into the Beckley churches. They talked to those people and found they wanted better



(1) CRADLE ROLL DEPARTMENT. (2) BEGINNER DEPARTMENT. (3) A PRIMARY DEPARTMENT ASSEMBLY. (4) JUNIOR DEPARTMENT ASSEMBLY. (5) INTERMEDIATE DEPARTMENT ASSEMBLY. (6) THE HIGH SCHOOL DEPARTMENT ASSEMBLY. (7) YOUNG PEOPLE'S DEPARTMENT ASSEMBLY. (8) ADULT DEPARTMENT ASSEMBLY. (9) JUNIOR CHOIR IN REHEARSAL. (10) ADULT CHOIR IN REHEARSAL. (11) A MEETING OF THE JUNIOR B.Y.P.U. (12) OFFICERS OF THE HIGH SCHOOL B.Y.P.U. (13) SOME "PIONEERS" IN A PEP MEETING. (14) THE SENIOR B.Y.P.U. HOLDS A DISCUSSION MEETING



(1) MEMBERS OF THE BAND BOARD THE TRAIN. (2) THIS TRAIN IS HEADING FOR THE BAPTIST SUNDAY SCHOOL PICNIC. (3) A TUG-OF-WAR TESTS THE STRENGTH OF THE PICNICKERS. (4) A CLASS IN HOMILETICS AT THE WEST VIRGINIA BAPTIST SEMINARY. FIRST CHURCH OPENED THIS SEMINARY TO HELP FILL THE PULPITS OF ALMOST DESERTED BAPTIST CHURCHES. (5) A CLASS IN BIBLE AND THEOLOGY AT THE SAME SEMINARY. ONLY THOSE WHO CANNOT POSSIBLY GO TO COLLEGE ARE ADMITTED. (6) A PATIENT AT PINECREST SANITARIUM TUNES IN ON THE MORNING SERVICE OF THE FIRST BAPTIST CHURCH. THIS YOUNG MAN'S LIFE WAS SAVED BECAUSE THE BECKLEY BAPTISTS RAISED FUNDS OVER THE RADIO TO PAY FOR AN OPERATION. FIRST CHURCH HAS EMPLOYED A FULL-TIME VISITOR TO CARE FOR THE SPIRITUAL NEEDS OF PINECREST PATIENTS



preaching, more regular services in their all-but-deserted churches. They talked to the preachers and found in them an intense desire to carry on a more vital ministry. So . . . First Church announced the opening of a "West Virginia Baptist Seminary" with only one requirement for admission: nobody would be accepted in the seminary who could possibly make arrangements to attend a regular college. They set the date for the first class, and waited to see what would happen.

A lot happened. To the amazement of everyone concerned, three hundred and twenty-five enrolled that first night. They came in from fifty-three communities, and some of them drove (and still drive, two nights a week) a hard one hundred miles to get there.

There are twelve courses, taught by a faculty of seven, all of whom are graduates of college or seminary or both. There are classes in Bible, Homiletics, Psychology, Church History, Ministerial Ethics and Etiquette, Parliamentary Law, Sociology, Systematic Theology, Evangelism, Public Speaking, and English. Two nights a week, free of charge except for what the textbooks cost them, and most of them stay for the full two-year course. Many of the students preach on Sundays; it is theory *plus* practice and experience, and it is one of the most intelligent approaches to an old Baptist problem to be found anywhere in the United States. The benefits of it, say the leaders, are inestimable. Fifty years from now they will be even more inestimable.

Pinecrest

Beckley sits on a high plateau 2,500 feet above sea-level (that is exactly the same elevation as Jerusalem). And it enjoys cool weather in summer and dry weather in winter. Which means that it is an ideal spot for a tuberculosis hospital. The public health men realized that—and they put up on a Beckley hill the largest T. B. hospital east of the Mississippi. Seven hundred beds and a population of one thousand: that is the Pinecrest Sanitarium.

The people at First Baptist Church saw in Pinecrest a chance to try out a new kind of church-and-hospital program. They have in that sanitarium a Home Department of three hundred! They have added to the First Church staff a *full-time* visitor whose job it is to see that the patients are visited regularly. Once a quarter the Home Department magazines are delivered to the individuals of this great Bible class. She does not do all the visiting herself; she has enlisted a group of nearly one hundred women to help her. Thus it comes about that no patient, whatever his condition or the length of his stay, ever comes to Pinecrest without being frequently visited by one representing

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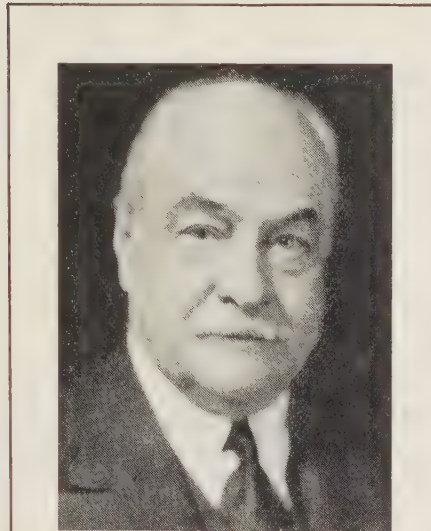
Faith and the Schools

By NICHOLAS MURRAY BUTLER

President of Columbia University

IN this day and generation we are beginning to forget the place which religious instruction must occupy in education if that education is to be truly sound and liberal. We seem to forget that until some two hundred years ago religious instruction everywhere dominated education; religion guided education, shaped education, and selected the material for education in every part of the world—in the Orient, in Europe, and in the Americas. Then began, as a result of the rise of Protestantism and the spread of democracy, those sharp differences of religious opinion and of religious worship which unfortunately exhibited themselves in highly controversial form. One consequence was to lead men to turn aside from religious study and religious teaching in the attempt to avoid those unfortunate contentious differences which had become so common. Then, particularly in this democracy of ours, a curious tendency grew up to exclude religious teaching altogether from education on the ground that such teaching was in conflict with our fundamental doctrine as to the separation of church and state. In other words, religious teaching was narrowed down to something which might be called denominationalism, and therefore because of differences of faith and practice it must be excluded from education. The result was to give paganism new importance and new influence.

In my own school days the morning exercises in the public schools of my home town in New Jersey opened with the Lord's Prayer repeated by the entire company of pupils and followed by the reading of a chapter of the Bible. There was then sung a hymn from the school hymnbook, after which the children went to their several classrooms. That was brought to an end by the decision of the Supreme Court of the state of Wisconsin written in 1890, holding that this practice was unconstitutional because it permitted an intermingling of church and state in public schools supported by taxation. In handing down that opinion the Court took pains to emphasize the importance of religious instruction and pointed out that it was the duty of the family and the church to give it. It is because the family and the church have not risen to their responsibilities during this past half-century, that religious instruction has so largely passed out of education and that religious knowledge is so largely lacking among the youth of yesterday and today.



Underwood & Underwood

**“Education
is the joint product
of the influence of
the family,
the church and
the school”**

It must be remembered that, after all is said and done, our country is a religious country. Every day when the Senate of the United States meets, every day when the House of Representatives convenes, the business of the day is opened with a prayer by the chaplain, in the one case of the Senate and in the other case of the House of Representatives. This chaplain is a Christian minister. The same is true of both houses of the Legislature of the State of New York and of many other state legislatures. In other words, separation of church and state does not mean that we are a pagan people. It simply means that being a religious and a Christian people as well, we must also be catholic, using that word with a small “c.”

The Legislature of the State of New

York has only just now passed a statute restoring the American system in the State of New York by providing that at a certain time each week all pupils in a public school shall be set free to receive such religious instruction as their parents may prefer from teachers of that form of religious faith which their parents choose. This statute realizes that the United States is not pagan, but that it is a religious people and must have freedom of religious teaching and of religious faith. This particular system was first introduced in France when, after the political and social revolution which followed the war of 1870-1871, the French Parliament in 1882 overturned the school system as then organized. In its new legislation it provided that the public school pupils should be set free on each Thursday and allowed to go to the church or religious institution or the teacher which their parents might select, for religious instruction. Of course, if their parents preferred paganism, that day would be for their children a holiday; otherwise, the children would receive religious instruction in the form which their parents desired.

It is just a little more than forty years ago that I presented my views on this subject before the Sunday School Commission of the Diocese of New York, my subject being “Religious Instruction and Its Relation to Education.” I do not find one single word in the argument which I then advanced that I would change today. Conditions as they then presented themselves have become even more serious, and the solution of the problem which I offered at that time is to me even more obvious today than it was then. The fundamental thing to remember is that *education is the joint product of the influence of the family, the church, and the school*. The school has but a very limited and a very definite function to perform. The family and the church have very considerable functions to perform which, unhappily, they are increasingly neglecting. Until the family and the church can be roused to the full height of their responsibility we cannot expect to find the youth of the land in possession of that religious knowledge and religious feeling which were characteristic of their ancestors two or three generations ago.

There is also a very curious lack in our course of college study, of which I have spoken during past years. I have never known a course of instruction to

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The Girl from South Philadelphia

By FRANK S. MEAD

*Said the great Sibelius to the Girl from South Philadelphia,
"The roof of my house is too low for you"*

TIMES were hard in South Philadelphia for the hard-working Negroes who lived there, but that was nothing new. Poverty was a habit with them, like dreams and music and religion. And in the house where the three Anderson girls lived, there was more than usual of all this; religion was a seven-day-a-week affair, and they all loved to sing and they all dreamed that some day things would be better.

The father worked hard; he peddled ice and coal along South Street, to get food and clothes for those at home. He didn't make much, so he couldn't save very much, and when they wanted something "special," it meant a lot of scrimping and scraping. There was that time when little Marian wanted a violin. They scraped and scraped and saved and saved, until at last they had three dollars; father took her down to a pawnshop and they picked out a violin. Marian was interested only in one thing: it must be a *good* violin, a very good one. The man in the pawnshop said this was a good one: the best one in all Philadelphia. Three dollars!

They carried it home and she learned how to pick out the notes on the fingerboard, and in her fierce passion for music she played so hard that the thing fell apart. Then she said she would like a piano; that would last longer. But pianos cost money—a lot of money.

Her father died suddenly. Anna Anderson, widowed now and with three small girls to take care of, took the blow like a soldier and went on. She scrubbed floors. She washed windows. She did anything, everything, to clothe and feed and shelter that brood, and to get that piano. They saved and saved and saved and they got it: came the proud day when the moving-men brought in the rickety, old, second-hand piano and set it up in the Anderson kitchen, where Marian kept warm as she practiced. She practiced until the piano wore out; she was not yet eight years old.

All her dreams went dancing up and down that keyboard; her mother, resting at the end of the day's work, would sit in a corner, watching, smiling, praying—and believing that one day America would listen to this girl's music, and love it, and love her.

She joined the Junior Choir of the Union Baptist Church even before she got the piano; at the tender age of six

she sang her first solo, "The Lord Is My Shepherd"; the superintendent of the Sunday school heard it, and asked her to sing it again in Sunday school. Neither of them knew it, but a career had been launched.

At thirteen, she was singing in the Senior Choir. There were rehearsals when the soprano failed to come, and the leader would say, "Marian, you sing soprano." Sometimes the contralto was sick: "Marian, you sing contralto." There were even times when she had to transpose the bass parts of the anthem and sing them, an octave higher.

The congregation at Union Baptist began to sit up and listen when Marian Anderson sang; outside folks began to drop in when they heard she had a solo. At church socials and parties and concerts, they were always sure of a crowd when they wrote on their posters and handbills, "Hear Marian Anderson, the ten-year-old contralto." (She always objected to that; she was only *eight*.) After a while she was paid; her fees ran from fifty cents to three dollars, and that helped at home. She now had three perfect octaves in her throat, thanks to the absent sopranos and contraltos and bassos who had made her sing their parts as well as her own.

She passed grammar school and entered South Philadelphia High School for Girls. The principal of that school was the famous and lovely Dr. Lucie L. W. Wilson, who heard the girl sing and who realized instantly that this voice must be cared for. Marian must go to a good teacher, a good school, right now! She went to one in Philadelphia, a conservatory, but it didn't turn out very well. She waited hours in a dreary office, only to have a very bad-mannered young white lady come out of a doorway, look at her scornfully and say, "Oh! Are you still here? Well, we don't take colored." It was like a slap in the face, and who could have blamed her if she had slapped back? But not this girl. She had a better weapon: dignity. She walked from the room like a princess.

Now Principal Wilson took her personally to David Bispham, the great Quaker tenor, for an audition. Bispham listened in amazement. When he found his voice he told her that she must go to study under a famous Italian master in New York, to Signor Guiseppe Boghetti; for one hundred and twenty-five dollars he

could train and develop that three-octave voice and put her on the high road to fame. One hundred and twenty-five dollars! She almost laughed. It might as well have been one hundred and twenty-five thousand. No such money came out of her section of South Philadelphia. Oh, well; it was good to have had the dream, anyway.

But the dream worked out—in the hands of the people at the Union Baptist Church. For a long time back, the church had been collecting hard-earned South Philadelphia nickels and dimes in a "Marian Anderson's Future Fund." Concerts and benefits were given; singers and musicians and teachers donated their services. They raised the one hundred and twenty-five, and some more, and they put it in her hand and put her on a train for New York and Signor Boghetti. That is typical of this race: theirs is a great common simple-hearted struggling against misunderstanding and defeat, a great and common struggling of one and all to realize the dreams of one and all. All for one and one for all—in a nobler and far more spiritual sense than the Three Musketeers of Dumas ever meant it!

Signor Boghetti heard her one evening at dusk; he was tired out, exhausted, fretty, jumpy. She stood at the side of his piano and sang for him. She sang a song of her people, "Deep River"; he stared at her, and then he cried.

Now began the years of real heart-break. Helped mightily by Boghetti, she worked hard; she sang, when her master thought she was ready, at the Lewisohn Stadium with the Philadelphia Orchestra, and the music critics said it was a good voice, even a great voice, but what could she do with it? Musical America just didn't enthuse. A Negro girl from South Philadelphia? What good could come from South Philadelphia? This is the hard road of art.

She placed herself in the hands of a "manager" who did not appreciate her; he thought of her only as an opportunity at quick profits; what happened to that voice eventually he either did not have the sense to know or the decency to care; she was a musical gamble. She fought hard for recognition in America, and recognition did not come. So she went to Europe, for more years of study, for more concert singing. And all of a sudden, it happened; she had won.

London heard her. London cheered her. Paris went wild over her. Rome went mad. She sang to a picked audience of the greatest musicians in the world in Sweden, and some of them were so affected that they couldn't speak when she was done. Others shook their heads in unbelief. The great Sibelius marveled, and wrote songs for her to sing. Now—*now* she was ready to come back to America; having captured every capital in Europe, America would listen now.

She sang first in New York, and New York, blasé New York where the critics wondered whether she'd be "accepted"—blasé New York came, listened, and capitulated. Her first song brought the Carnegie Hall audience to its feet, shouting. Thus was her struggle consummated; thus was Anna Anderson's faith in her girl vindicated; thus had they won, together. They were all right now; they'd won; America had taken them to her heart.

Then fell the cruelest blow of all. Scheduled to sing a concert in the nation's capital, Marian Anderson found herself locked out of the concert hall. "We don't take colored!" The capitals of Europe had begged her to sing, her own America, her own Washington, where Lincoln had signed the Emancipation Proclamation—her own capital wouldn't have her! The Declaration of Independence might say that "all . . . free and equal . . . endowed by their Creator with certain inalienable rights . . . life, liberty, and the pursuit of happiness . . ." but that evidently didn't mean Marian Anderson. Free? Equal?

It was enough to make her bitter, enough to make her hate. But she had

never, has never been bitter in defeat; she has never allowed prejudice to conquer her; she has never fought hatred and misunderstanding with hatred and misunderstanding. She has a golden voice and a golden spirit: a spirit rare and gentle and completely Christian. She was not crushed. She knew what would happen.

It happened. The First Lady of the Land rushed to her defense; an almost nation-wide storm of protest broke and swept Marian Anderson up before a cheering crowd of seventy-five thousand (on an Easter Sunday afternoon!) to sing out-of-doors on the steps of the Lincoln Memorial, at the very feet of the Great Emancipator. There she sang to her own America, in a concert that was not her best concert, for there was a sob in the voice and a too-wild pounding of the heart. But if she had not sung a note that day, her presence would have been enough. She stood there like a queen, every inch a queen, a great tribute to the democracy Lincoln had fought for, a great triumph for the people he died for.

Presented there at Lincoln's feet by a Cabinet Officer of the United States Government, and with a Supreme Court Justice from Dixie in her audience, she sang—what? First of all she sang "America!" Then she sang "Ave Maria," in Italian. (She sings in nine languages.) Then humbly, reverently, almost tearfully she sang something the white folks couldn't sing: a spiritual, a song of her own people. Its title? "My Soul Is Anchored in the Lord."

This is Marian Anderson, one of the six musical artists in America who are certain box-office sell-outs whenever they

appear. Deeply spiritual, there are those who say she closes her eyes when she sings, trying to "sing to the soul of her audience." Deeply grateful to her people, she always includes a group of Negro spirituals on her program.

She won her heights by dint of two things: unceasing hard work and an unconquerable soul. One is no good without the other. She has today the only voice in America, perhaps, with three *perfect* octaves. Three octaves, and three faiths: the faith she had in herself, the faith her people had in her, and the faith of Anna Anderson, widow from South Philadelphia, whose loyalty thrills and burns in every glorious note that rolls from the golden throat.

MARIAN ANDERSON
ONE OF OUR GREATEST MUSICAL ARTISTS
Wide World



AT THE LINCOLN MEMORIAL SHE STOOD LIKE A QUEEN, SINGING TO HER OWN AMERICA



The CHURCH I'd LIKE To Serve

By FRED BENNETT FORD

IT would be easy for the preacher facing the world today to wish that he might join the company of the false prophets and "prophesy smooth things." One almost shrinks from preaching the word of the Lord, for that Word, as I feel it today, is as a writer of Scripture wrote long ago, "sharper than any two-edged sword."

Now this subject of mine may easily be misunderstood. At first glance it suggests one of the most pathetic of humans, a preacher "fed up" with his job. He has somehow turned sour in his attitude toward his church. He imagines that if he were just in a church closer to his heart's desire that all would be well and that he would be a great preacher. And so he sits, a sour-faced Elijah under his juniper tree, saying, "Only I am left. All others have forsaken God and lo, my life is threatened."

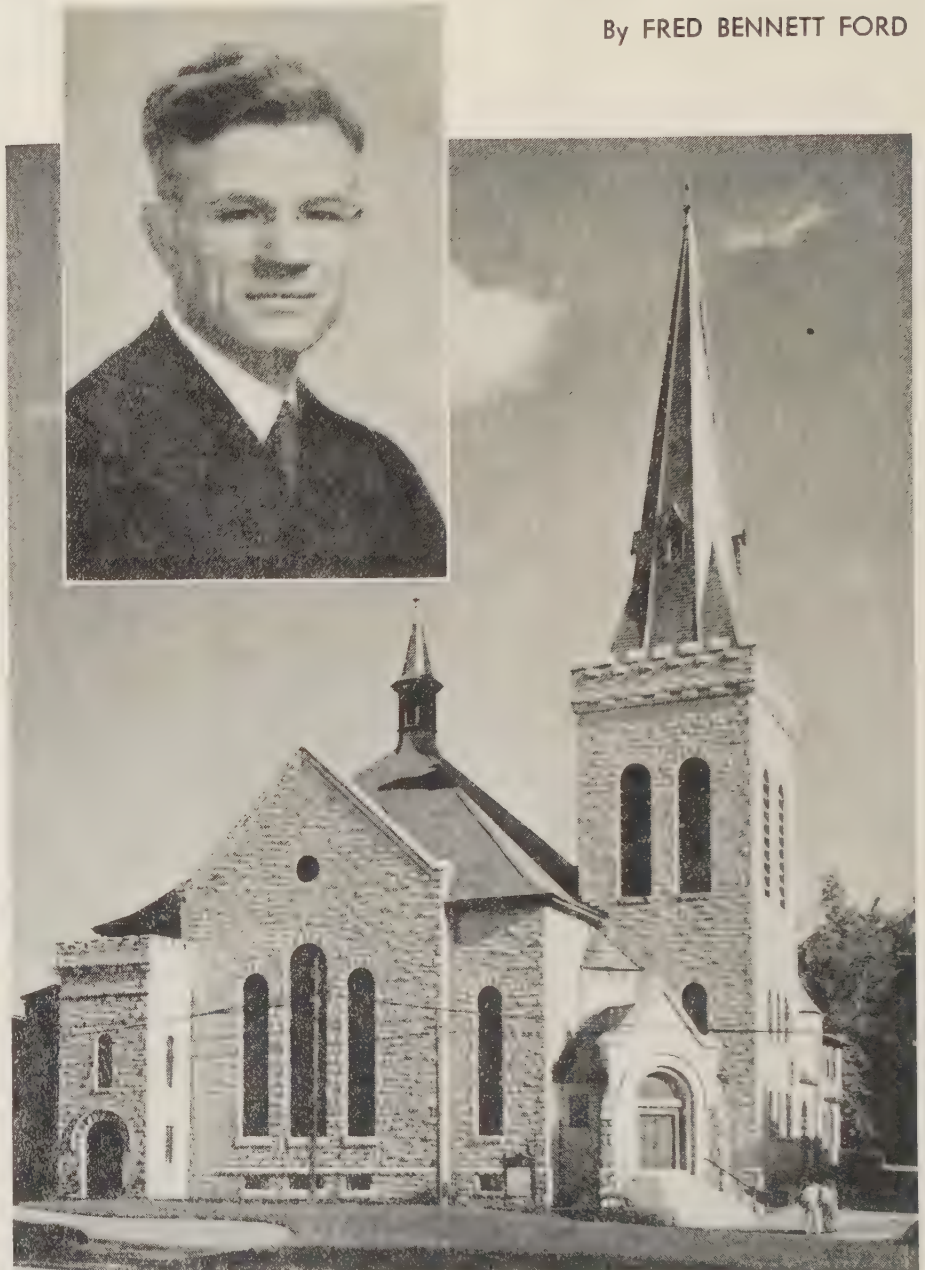
If any of you think I might be looking for another (nonministerial) job or another church, you are mistaken. I have never felt more strongly the significance and relevance of the Christian message and the privilege I have in being a minister, and I shall probably stay in the church I now serve for at least another hundred years.

If we feel the need for a scriptural warrant for what I am about to say we could find it in the opening chapters of the Revelation of John. The writer there was laying bare the reality of the seven churches of the old Roman province of Asia. And then he laid the reality alongside the idea.

THE MEASURE OF MAN

There are two ways of evaluating a human being or a society. The common way is to compare one human being with another. The other way is to measure one's self or one's group with the yardstick of the ideal.

Twice in the last few years I have been taken to task by my friends at this point. I was told that I did not praise church folks enough and that I was unduly hard on them. I was also told that I was too dissatisfied with the present state of human affairs, that I ought to be more optimistic and that I ought to make my peace with human limitations. The fact that human beings are unalterably selfish should be accepted, they said. The fact that there are always going to be wars should likewise be accepted, I was told, and that I should accept the fact that there always will be a gross inequality in human society because some are strong and shrewd while others are weak and stupid.



SALEM BAPTIST CHURCH, NEW ROCHELLE, NEW YORK

These friends of mine meant well but they were asking me to take leave of the company of the prophets and to join the false prophets. Suppose you go to the writer of Revelation and say, "See here, John, come down to earth and be a bit reasonable. You're being too hard on these church folks. Compare them with the pagans around them and they come off pretty well, and, after all, you can't expect these things to happen all at once." And then you will remind him of some of the forthright things he has said which might hurt sensitive feelings: "You told the people of the church of Ephesus that they had lost the one distinctive earmark of a Christian church—they had ceased to love one another. You told the people of the Sardis church that

while they had the reputation of being alive they were really dead. And, man alive, look at what you said to the church at Laodicea: 'You are neither hot nor cold; I will spew you out of my mouth.'"

And what will John say? He can give his answer perfectly in one simple statement: "I saw Christ standing in the midst of the seven churches of Asia."

The writer of Revelation seems to some of us to talk a very strange language through most of his book, but here in these opening chapters he talks the language of the Bible at its best, the language of Jesus.

Or suppose you go to Jesus himself and remonstrate with him and say, "Master, we have never seen it on this fashion of which you speak. Men don't act that

way. They don't feel like acting that way and they don't dare act the way you told them to act. Why, if they 'loved their enemies' and prayed for their enemies' good, God might answer their prayers and then where would they be?"

And what would Jesus give as his warrant for his kind of teaching? He will give you the words, "Your Heavenly Father." And you must remember that when the Master spoke of God he was not speaking some abstract theological proposition. He thought of God as one whose ways and will were the warp and woof of the universe. He thought of love and forgiveness in human relationships as the chemist thinks of the laws of chemical action in chemistry.

Can you imagine a world in which two atoms of hydrogen refused to combine with an atom of oxygen to make a molecule of water? A world in which the force of gravity did not operate? A world in which the rays of the sun did not do their job? A world in which there was no longer any capillary action, no longer any osmosis? Can you imagine that?

Let me ask you, what is an ideal, anyhow? My experience with people leads me to believe that the average person would define an ideal as something which would be very lovely in human life if it would work, but which won't work. And as I understand Jesus he would reverse that, precisely. He would define an ideal as a way of living that will work because it follows the ways of God. What we call his ideals are not nice impossibles—they are the only possibles. They are all as relevant and as practicable as what we call the laws of nature.

Imagine, if you can, a world in which nature was as wise in its own conceits as human nature is, setting aside the laws of God as "impractical." Suppose nature said, "This whole business of gravity is ideal! You really can't expect such ideal performance in such an imperfect world, at least not for a very long time to come." What would happen? Why, chaos would happen!

What do we have in our human world today? One word describes it: the word is "chaos."

We have been busy for two milleniums calling Jesus an "idealist" and by that we usually mean a teacher of the lovely impossible. But he was an idealist in precisely the same sense that Galileo was an idealist when he worked out the action of falling bodies. We call Galileo a scientist because he dealt with human life which we modestly regard as the crown of God's creation. But both Jesus and Galileo were idealists in this sense in which we have been using the word—interpreting the ways of God.

Is it not strange that we have bet our lives on the ideal in the physical world and turned our backs on the ideal in the world of men? We have made the world a bloody madhouse, throwing away our

peace, our happiness, and our lives betting our lives on what we choose to call the "practical."

BEING PRACTICAL

The world in which we live is a world made by practical men—men with no nonsense about them, men with their feet on the ground! Aye, their ways work! They have produced some striking ruins. They have techniques for obscuring and distorting the truth and making people act like a lot of silly sheep. And now we are about to show that we can produce the machinery of destruction in bigger and better ways than ever before. I am speaking of America now. We will build up an organization of men and machines which will prove man's kinship with God in his ability to organize. And we will put so large a part of our capital, brains and labor into that process that we will have a depression which will make all previous depressions look like realized Utopias.

I recently returned from the Orient aboard ship with a German named Schwab, who was an ex-soldier of World War I, and a keen student of world affairs. It was just before the present war in Europe started; I asked Schwab if the Europeans could not see that the old game of hate and jealousy, of power politics, and war is a fool's game. He replied instantly, "Yes, they see that, but they don't know what else to do."

Ignorance of what to do is the root of man's troubles. When Europe was blundering toward the present crisis, it was Anne O'hare McCormick who said, "Do not imagine that Europe's leaders are wise men following sane and consistent policies." Long ago Jesus made much the same observation about people; he pictured them as blind leaders of the blind. He pictured the rank and file of men as sheep with no trustworthy shepherd. And when they took his life he prayed for their forgiveness on the ground of their ignorance!

EDUCATION!

It is not so long ago that men believed that education would save them; they know better now. The countries which are the trouble spots of the world are *not* the countries which are lacking in educational opportunity. We believed extravagantly in science; it has done wonders for us—and it has also dropped bombs and blasted children to bits. We no longer believe that science will rid us of war, or unemployment, or injustice.

A few years ago many of us believed in communism; communistic theory had about it some elements that attracted some men who wanted a more just world, but we know now about the bloody purges of Stalin and about Finland and the three little Baltic states, and we don't believe in communism any more.

A good many well-meaning people used to believe that Fascism had a legiti-

mate destiny; some of them believed honestly that a Fascist state was the only way to stop the disintegration that began just after the World War. Many of the people who gave Hitler their support gave it not because they wanted a blitzkrieg, but because they believed he could handle the rowdy discontents of a generation that has grown in the soil of Germany's humiliation and suffering. We know now how naive was the belief that Fascism was going to take old, cherished values and keep them safe in a storm. Fascism is not concerned with truth, it is not concerned with culture or religion or human values, for it avowedly despises the Christian doctrine of the inherent worth of man.

DEMOCRACY

We say here in America that we believe in democracy. But how much do we believe in it? Do we not believe that business is more important than government? That business is more important than anything else? Have we not actually *resisted* the application of the democratic principle to our economic life, with all our might? I asked in a Forum some time back whether the men listening were willing to apply democracy. To politics? Yes! To the life of the church? Yes! To economics and business life? No!

What does it mean to believe in democracy? It means to believe that free men with a free press and free discussion will give uncoerced loyalty and service to the common good.

I believe in democracy and freedom but I think a great many of we Americans have a gross misconception of what the democratic method really is. Democracy is a voluntary system of life, but a voluntary system only works when there are volunteers. And it seems to me that the average American has an embryonic sense of responsibility and holds tacitly to the belief that a democratic society is a place for the free exercise of his selfishness! We shall destroy the democratic pattern we pretend to cherish if we act as selfishly as that!

FAITH

We have in the world today a crisis in *faith*. I do not use the word only in regard to faith in God. To have faith is to believe in something so thoroughly that you commit your life to it. Said Anne McCormick recently, "I think people are starved for something to believe." Right! If that were true ten years ago, it is even more true today. You and I live in a world haunted by the ghosts of faiths that are dead, slain by the hands of life during these last three decades.

Do you know what happens to men who have only the ghosts of their dead faiths? The vital nerve of constructive, creative work is cut in them. There is an old legend which tells of certain angels who had fallen from their high estate; when asked what they missed most

in their earthbound existence they replied: "The sound of the trumpets in the morning!" We are not fallen angels—one must be an angel before he can be a fallen angel—but men who have lost their faiths no longer hear trumpets in the morning, not even an uncertain trumpet!

But something else goes along with that, something you may see before you are much older. The common name for it is revolution. If you want the real truth about revolution, compare it with cancer; cancer is a wild proliferation of cells without reference to any sensible plan. Thoughtful men are afraid of that kind of revolution in Europe. It is a revolution that seeks to substitute one ideal of life for another; it is nihilism, revolution for revolution's sake. It is destruction for the demonic joy of destroying. It is a mad proliferation of human activity without reference to any ideal or faith.

Jesus knew and cared about man's need for bread, but he also saw that men did not live by bread alone. If your eyes are open you can see the greatest dramatization of that truth that it has ever been possible for men to look upon. Mrs. McCormick was right. Man does *not* live by bread alone. He lives by faith: by believing in something true enough and significant that he can commit his life to it.

And today there is starvation, starvation that is far more significant for the future of mankind than the physical starvation which Europe faces as a result of blockade and counterblockade. Men are starved for something to believe in.

Did you think I had traveled too far afield in this article, that I was never going to get around to "The Church I'd Like To Serve"? I'd like to serve a church that really believes in Jesus Christ! A church that believes that "God was in Christ reconciling the world unto himself." A church that believes that Jesus was both a well-meaning dreamer and a tough-minded realist. A church that believes Jesus' teaching was not of lovely impossibles but that it was the soul of practicality. A church that believes he was right about forgiveness, about dealing with enemies, about love as a way of life.

A church that believes that the cross was, and is, the one means of the world's redemption, that "love is the one method of soulmaking." A church that believes that a cross is a better answer than a bomb to human sin and woe in 1941 and that it will be in 1942.

I'd like to serve a church that really believes in Jesus Christ and I'm looking for it not in some other city or in some other state; I'm looking for it right in the church I'm serving now. And I believe there are about 100,000 other preachers in America looking for the same thing, right where they are!

The Church of the Second Mile

(Concluded from page 8)

the Great Physician. At the side of every bed in Pinecrest sits a radio: most of them were donated by First Baptist Church, and the most popular radio feature at the sanitarium is the Sunday morning sermon broadcast by the pastor of the church, and which comes over Station WJLS.

Second Mile on the Air!

That radio has helped them go the second mile, over a territory that holds a population of 250,000 people. Isolated communities miles from Beckley, without even a miner-preacher, go to church over the air waves; there are little churches scattered all over the countryside now holding regular services after a lapse of years—with the sermon coming out of the radio from Station WJLS. There are hidden mountain homes, cut off completely by impassable mountain roads, that hear the Word. There are Sunday schools in territory where teachers are simply impossible to find, being taught over the air from First Baptist Church; some of them boast that teachers or no teachers, they are "all-the-year-round" Sunday schools now. Six churches use that radio program; pastorless, they would have closed long ago without it. During a recent infantile paralysis epidemic, the Sunday school program was broadcast by the church to the youngsters who were shut up in their homes, over a period of weeks.

The young people of the church go regularly to hold services for the prisoners in the county jail and for the prisoners from the state prison at Moundsville, near by. The N.Y.A. uses rooms, light, heat, all free of charge; so do the Red Cross and the W.P.A. There is a new follow-up system working now, to keep the church in touch with those young men and women serving in the armed forces of the nation, or in the camps for those serving on a nonmilitary basis. The second mile—again!

There is the record: look it over carefully, for within it lies the secret of the success of another great Baptist church. And one can be confident of this: as long as this pastor and congregation seek for and follow every "second mile" that is offered them—so long as they give and give in the name of Christ—so long as they stretch out hands of helpfulness to others—they will continue to be an inspiration to other pastors and churches. The people from Beckley Baptist Church are serving in the Lord's work. They will be among those spoken of when it is said, "I was a stranger and ye took me in: I was sick and ye visited me: I was in prison and ye came unto me."

Faith and the Schools

(Concluded from page 9)

be offered to undergraduates on the "Influence of Faith in Shaping Western Civilization." All our instruction is based on the influence of knowledge—literature, science, the arts, politics. As a matter of fact, knowledge as opposed to faith had practically no influence in shaping Western civilization until four or five hundred years ago. For some three thousand years civilization was shaped by faith in one of its many forms—Hindu, Brahmin, Hebrew, Christian, or Mohammedan. It was that faith which guided men in their ambitions and in their social and political policies. It is only three or four hundred years since knowledge began to displace faith as a controlling influence, and we are mistaken when we look at past history if we put the emphasis upon knowledge from the beginning of recorded time. This would be a very inspiring course of instruction were it to be given by some scholar well schooled in the history of religious faith, familiar with the various religions and with some insight into the personalities which were guiding forces from century to century in Europe's civilization. The youth of tomorrow would then begin to realize that the foundations of all that we are now doing were not originally laid by knowledge at all, but by some form of that faith to which all knowledge was subordinate until the beginning of the intellectual revolution which coincided with the beginning of our modern scientific era.

Faith—honest, sincere, hopeful—opens a door to moving forward in this new and very difficult world in which our children must live. It opens the door into that world in a spirit inspired by something more than the merely human, the gain-seeking, and the temporary. It brings us, our children and our grandchildren, in touch with the eternal verities which are the only possible foundation for a civilization and a life that are worthy of human ambition and human endeavor.

"CONSIDER what evangelism really means and what it aims to do. It seeks to swing human lives into fellowship with God. It believes in the necessity for conversion. It realizes that such conversion implies a change in attitude wrought through faith in Jesus Christ. It is convinced that only such definite conversion can secure the desired harmony of the human life with the life of God. It embraces also within the scope of its effort the full development of the life Godward. So evangelism is both evangelistic and educational. Evangelism strives to establish conversion values and character values."—AUSTEN K. DEBLOIS, *Evangelism in the New Age*.

Church School Workers' Conference

Suggested Program for April

By MYRTLE M. LOVE

Theme: "Progress in Leadership Ability"

Worship (15 minutes)

Quiet Music.

Call to Worship: "Seek ye Jehovah while he may be found; call ye upon him while he is near." "Having then a great High Priest who hath passed through the heavens, Jesus, the Son of God, . . . let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help us in time of need."

Hymn. "We Would See Jesus."

Scripture. Luke 2:41-52. If possible, as Scripture is read, have before the group a copy of Hofmann's picture, "Christ and the Doctors."

Then put before the group the picture entitled "Christ and the Rich Young Ruler" while Luke 10:25-37 is read.

Message—Refer to Christ:

First, as a learner as pictured by Hofmann and in the passage read.

Second, as a teacher as he answered the questions of the young man. Using Luke 2:52 stress the fact that if we would be the best kind of teacher we must be a learner, be as physically fit as possible, grow spiritually and win the confidence of our pupils so that we may lead and guide them.

Silent meditation, the leader quietly suggesting thoughts for prayer such as:

That the workers in the church school may come to know Him better;

That they may catch a new vision of the importance of their task;

That they will endeavor to prepare themselves so that they may do their church tasks in the best way;

That our church schools may become places of instruction and spiritual uplift.

Study and Discussion (40 minutes)

Someone previously appointed should give a review of the local Advance effort since enrollment, mentioning all five points:

Reach all you can—for Christ
Teach all you reach
Win all you teach
Enlist all you win
Train all you enlist

A check should be made at each point so that it will show a somewhat complete picture of the advancement made. Check the number in the church and school who have taken some form of training, such as leadership education courses, attending Christian education conferences or rallies, reading books along the line of Christian education, reading a religious education magazine.

A report should also be on hand show-

ing how many have completed at least one unit of study in leadership education during the past year. If this record is not available at the church, write the Director of Christian Education for that area, asking for the information.

If any plans have been made for further steps, these also should be reviewed.

The following topics should then be discussed, assignments having been made at least a week earlier:

1. Why a trained leadership?

If we are to teach, we should know how.

Call on those who have taken some training for a statement as to the value.

2. Will the church with a trained leadership have an advantage over the church with an untrained leadership? See:

Manual of Methods—page 24.

"Improving the Sunday School Program"—page 20.

"What Shall the Church Provide for Its Children?"—page 13.

(All of the above found in Advance Work Kit.)

Increasing Church School Attendance, by Albert H. Gage—pages 68-75.

"Mrs. Jones—Teacher," by Herman J. Sweet—BAPTIST LEADER, this issue.

3. What provision has the denomination made for helping with the training of leaders in the local church?

A study should be made of the manual, "What Does He Seek in His Workers?" (in the Work Kit). If possible, have a copy in the hands of each member of the group. The following should be considered:

Types of courses offered (First and Second Series).

Requirements for both types.

Study also the range of courses listed in each section, such as Personal Religious Living; Bible; Church; Methods and Psychology; Specialization, including work with children, young people, or adults, and work in Leadership or Administration. Consider the plans for granting credit for each unit completed, as well as plans for granting First and Second Certificates of Progress.

Call attention to the requirements in addition to completing units of credit such as Relationship to the Church, Plans for Personal Religious Growth, Experience in Leadership, Reading along the Line of Religious Education, Attendance at Workers' Conferences, Conventions, and Rallies. Refer to pages 3, 4, 5, 6 in "What Does He Seek in His Workers?" found in the Work Kit, and pages 24 and 25 in *Manual of Methods*.

4. Opportunities for securing training:

a) Local church classes

(1) at the church school hour

(2) on a weeknight.

b) Community training schools, denominational and interdenominational.

c) Summer schools or assemblies

d) Home study

e) Workers' conferences. Explain the idea of the course as planned in connection with the Advance program as outlined in the *Manual of Methods*.

f) Consider also such types of informal training as the reading of books along the line of Christian education, magazine articles, and attendance at lectures, conventions, and discussion groups.

5. What steps should we take in providing opportunities for the training of leaders?

Closing prayer.

Are you a leader of youth—of children—of adults—in your church? Do you take advantage of and help promote the Leadership Training Courses in your church or community each year?

Would you send your children to a public school where the teachers were untrained—teachers who were there instructing your children just because they loved children and wanted to work with them. No, of course not. You—and all of us—recognize the need for trained workers in our public schools.

No lay worker today need be without training, and, indeed, the worker who is truly consecrated will be eager to improve himself. The leader who takes time to study the special books written to help leaders like himself will find new avenues of approach that will make his work more interesting than ever before and more appealing to those with whom he is working. The person who neglects training will find himself losing interest in his group.

If you really desire to be a workman "approved unto God" you will use every opportunity to be of greater service to the individuals of your group. No matter what your job—your talent—your devotion—training will make your work more helpful to others and more acceptable to God.

When you reach the point where you feel you do not need further training, perhaps your group will need a new leader.

Start now—if you haven't before—to promote the leadership training program in your church. May every worker in your church be deeply consecrated and fully trained for his special task.

¹ All hymns are found in *Hymns for Creative Living*.



BAPTIST CHURCH SCHOOL Advance News



Joyous Easter

In spite of the fact that Old Man Influenza ranged far and wide across the area of the Northern Baptist Convention, making deep inroads into church and church school attendance, many Baptist church schools are approaching a more joyful Easter than they have known for many years. These are churches in which the evangelistic emphasis of the Advance has taken deep root; churches that have seen many new recruits for Christ.

Immanuel Baptist Church, in Long Beach, Calif., is a church like that. Immanuel enlisted in the Advance last June. Twenty-seven church school workers completed a training course in August, as a result of a decision that the school's first effort must be put on training. Thirty-five new members were added to the staff of workers in one big "Enlistment Week." The system of records was changed, the entire school was classified and graded, and the Judson Keystone Graded Courses introduced. Opening exercises "changed to worship periods," and programs were planned in advance.

All of this meant work. It was work applied first at the point of first need: the teaching staff and equipment of the school. No special emphasis has been placed—as yet—on reach, teach, and win; that would come, the leaders felt, when the staff and programs were the best obtainable.

But look what happened: As programs and teaching improved, pupil interest rose. Enrollment increased 15.2 per cent; attendance went up 23 per cent; per capita giving rose 80 per cent. Even church attendance felt the boost, and increased more than one-third. And climaxing all of this was the fact that in larger and larger numbers—22 in one month—young people were taking their stand for Christ.

Nor is this one isolated story. Much the same thing has happened in places all across the country. Enrollment, enlistment, attendance, training—all have figured in the upsurge of effort and consecration that has gripped our Baptist fellowship.

Victory Day!

Be sure not to forget about Victory Day! This spring hundreds of Baptist churches are using Children's Day—June 8—for a wider celebration of "Vic-

tory Day," marking the completion of the First Year of Advance.

This should be a thrilling, heart-warming occasion for every Baptist. God has done great things for us and with us since the Advance started; let us set aside this day to offer our thanks for what has been done and our self-dedication to what still remains to do.

The American Baptist Publication Society has prepared two programs for use by churches and church schools on Children's Day. Each church will receive a sample copy shortly after Easter, with instructions for securing as many additional copies as are needed.

About That 85 Per Cent....

In *Somber Shadows* appears a page that points out some of the reasons for the launching of the Baptist Church School Advance. One of these was the fact, portrayed graphically, that 85 per cent of a church's members are recruited from the church school.

Have you wondered about that? Have

ONE OF THE STRONGEST INFLUENCES IN AROUSING AMONG BAPTISTS THE DETERMINATION TO MAKE THE ADVANCE A SUCCESS HAS BEEN "SOMBER SHADOWS." THIS VIVID 32-PAGE BOOKLET DRAMATIZED THE NEED OF CHRISTIANITY IN THE WORLD AS NOTHING ELSE COULD HAVE DONE. IN CHURCH AFTER CHURCH THIS SCENE WAS DUPLICATED, AS PASTOR OR SUPERINTENDENT BROUGHT THE CHALLENGE



you thought that such a figure seemed almost too high to be true? If you have, a chart that appeared recently in the California-Nevada State Baptist Bulletin should interest you.

A study has been made of the ten churches in the San Joaquin Association, showing the largest number of baptisms in 1940. The study revealed the number of baptisms from the church school and the number from all other sources. It showed that 190, or practically 90 per cent had come from the church school, and only 22, or slightly over 10 per cent, from all other sources!

Help Wanted!

That was the heading to the card distributed to the members of the First Baptist Church of Meadville, Pa. The card went on to explain that, as a part of the Advance, the "employment department" wanted a record of the persons available to do work for the church and church school, and of the kinds of work they could do. Everything from teaching a class to folding church bulletins was listed, and the signers could use the back of the card to list any other tasks they felt able to do.

This effort, plus regular Workers' Conferences and other features, has put Meadville up in the top rank of schools that have refused to stop at an increase of only 10 per cent. This is Meadville's record:

	Increase
October (first month of Advance)	7%
November	10%
December	33%
January	41%

Information, Please!

As the Advance prepares for its second-year effort, we need to know the exact extent of its work during the first year. To give us this information, use the simple report form that will be sent to every church school together with the Children's Day material described elsewhere on this page.

Please mail the report to us as soon as possible. If the Advance is to continue its great gains, we must secure this information immediately.

That set of Kodachrome slides that goes with a prepared lecture on the Advance has been in great demand. If you would like to present it in your church, send in your reservation to Headquarters now.

Mrs. Jones—Teacher

By HERMAN J. SWEET

Director Leadership Education, I.C.R.E.

MR. AND MRS. JONES had signed a visitor's card at the church and the pastor called on them that very week. Mrs. Jones was at home in a tiny apartment—a newlywed just getting settled in the city.

The pastor found her genuinely and intelligently interested in the church. He noticed on the table a devotional book and a modern translation of the Bible, and in the bookcase a few other books of the sort that young people interested in religion might collect at college. He noted also that the young woman possessed a good education, poise, and an attractive personality. He talked to her about the work of the church, told her something of his plans and hopes for it.

A few days later he returned, to Mrs. Jones's surprise. She waited expectantly for the reason for the early second visit. It was not long in coming. The pastor looked at her quizzically.

"Mrs. Jones, have you ever done any teaching in the church school?"

"A little," she admitted. "When I was in high school and during vacations from college. I wasn't very successful, I'm afraid."

"Have you had any special training for such work?"

"I prepared for public school teaching. I'd be teaching today," she smiled, "but I got married instead."

"Mrs. Jones, would you like to become a teacher? I don't mean merely another Sunday school teacher—I mean an expert teacher of the Christian religion. It would be a career in itself."

"It sounds interesting, but I don't know much about it. I wouldn't know what to do or where to start."

"Here's a proposition," the pastor smiled. "We will make you a skilled teacher if you have the desire and the aptitude. We'll give you every guidance possible and promise that it will be a rather thrilling experience. If at any time we feel that we are failing or that you have made a wrong choice, we'll say so frankly and you can be released."

"But why do you ask me, a newcomer to your church?"

"For several reasons. You have a personality to which children will respond. You have a good education, you have a Christian background and religious interest, and you are very much alive. Let me repeat that I am not interested in asking you to be merely another Sunday school teacher, giving up a tiny portion of your interest and time. I am challenging you to undertake an adventure in growth that will affect your total life.

Mrs. Jones made some surprising discoveries before she became an expert in leading children to Jesus. Her experiences will be of inestimable value to all church school teachers, in every department, who are anxious to improve their work.

It will take a great deal of study and work."

"It rather frightens me," said Mrs. Jones, "but I'd like to try. How shall I begin?"

Mrs. Jones Begins

And so Mrs. Jones was put to work at once as an apprentice leader under a capable head teacher of a primary grade, to share in all the phases of the work. But she was not simply dropped in to sink or swim as best she could. Pastor and superintendent guided her reading carefully. They chose not only material that met the immediate problems of her work, but books that would aid in personal growth, as well.

They began to show her the objectives of religious education. She experienced the thrills of seeing children grow as she learned to understand individual children, and to see them against the background of home, school, and playground. She had a share in the never-ending process of building the school curriculum, and was amazed to discover the rich and fascinating resources of religious teaching.

The pastor and the superintendent knew that real teaching takes place only when a growing teacher touches a pupil's interests in a vital and creative way. They did not allow Mrs. Jones's teaching experience to become merely a matter of information and technique. They showed her that becoming a skilled teacher of religion transforms life. They helped her to see that it means growth in insight, patience, understanding, restraint, the power of self-appraisal, and self-discipline. As a result, as life became richer with the thrill of growth and a sense of achievement and a deep fellowship, Mrs. Jones was happy. She worked hard. She had recognized the necessary relationship between one's own desire to grow and the stimulation of the growth of others.

It was interesting to watch Mrs. Jones making discoveries as she developed. For instance, she discovered that discipline problems usually grow out of lack of understanding or out of a clash of wills, and that such discipline problems

are as much the teacher's failure as the child's. To win the respect and loyalty of the children required soul-searching and some adjustment of her own desires and prejudices. She had to rethink her goals and methods and approaches.

She found, too, that the discovery of a child's real needs often changed her plans, and that in turn taught her the need for humility and objectivity. She discovered that to see things as a child sees them requires the tremendous spiritual experience of "becoming as a little child," but she learned at the same time that there is an unutterable joy in the feeling of complete fellowship with children.

Mrs. Jones and Leadership

Leadership, Mrs. Jones discovered, is a sharing of life. "Religious teaching" does not mean the mere passing on to others of beliefs and experiences never fully appropriated in one's own life. Religious teaching means the enlistment of others with the teacher in a common search for meaning and light. Mrs. Jones found that she must allow her pupils to see the process by which she herself grew, and the motives by which she acted, measuring her experience against their own, and revealing the background against which she had made and was making her own discoveries.

In her experience of helping to develop a unit of study and activity for the grade in which she worked, Mrs. Jones discovered the great importance of knowing the needs and interests of her pupils. She discovered how rich and varied must be the plans and the materials to meet those needs, and what a vast amount of work is entailed. But she discovered also what thousands of Sunday school teachers never discover: that the resources for curriculum building are almost limitless, and that search and selection and use make up a creative process that enriches all of life.

The pastor had promised Mrs. Jones some guidance. Perhaps you would like to know a few of the things she did and some of the things she read. She was given access to the *International Journal of Religious Education* and to *BAPTIST LEADER*. She received suggestions as to general reading, and read such books as *Understanding Children* (Sherrill), *The Dawn of Religion in the Mind of a Child* (Mumford), *Teaching Religion Creatively* (Myers), *How Shall I Learn To Teach Religion* (Carrier), and *Your Child Needs* (Chalmers).*

Much of her reading had an even more specific purpose: an attempt to

understand the particular attitudes and reactions of specific children. When she faced the problem of learning to understand one exceedingly bright but nervous youngster who was proving difficult to manage, she had a motive for the study of child psychology that carried her a long way. When she shared in the task of planning and preparing for worship she found herself not only searching for materials but seeking to learn what worship really is and how it happens. She had always accepted the idea that one must teach the Bible, but when she had to determine what parts of the Bible are suitable for children and how they may be made meaningful, she saw that she must not only know the Bible much better herself, but search for sound educational principles upon which to base her selections.

The pastor knew that a public school teacher in his church was doing an exceptionally fine piece of work with children of the same age. He suggested to Mrs. Jones that she visit this young woman at her work. Mrs. Jones had a good time and she went more than once. The visits helped her to know how to keep order and still retain freedom and a large use of child initiative; and also gave her ideas about handwork and activity that would be creative and purposeful.

She saw clearly what some Sunday school teachers forget: that modern public school training is related to the child's whole everyday life. As a result, she understood better what the pastor had meant when he said: "It is not the purpose of the church school simply to 'add' religious knowledge and experience to the life of the child, but to take the total experience of living and lift it all to a religious level." She determined then and there that her sharing in the life of children in the church school would be based upon as accurate a knowledge of their needs and interests and everyday experiences as she could possibly obtain. It is not surprising, is it, that parents began to report that religious attitudes seemed to carry over into home and playground with the children as they never had before?

And since this is a real "case history," only slightly disguised, you will want to know what happened to Mrs. Jones. She started as an apprentice with coaching on the job, as we have seen. The next summer she had charge of a vacation school and then went to a summer laboratory school. The next year the department superintendent under whom she began to work was laid aside by illness and Mrs. Jones became the leader. Within three years she was recognized as an outstanding teacher of children and was asked to teach in the Community Leadership School.

When her first baby came along Mrs. Jones took a leave of absence. She didn't say, "Well, I guess I've done my bit for the church." She is a skilled teacher of children and this is her "career," her service as a Christian. Nor does she have to be told that she is far better equipped for the role of parent than she might have been.

What Really Happened

In summary, let's glance back over the factors in this story that have significance for those who enlist and train leaders and for those who are now leaders or potential leaders.

Mrs. Jones was enlisted on the basis of a fairly accurate appraisal of her natural qualifications, her background, her interests, and her capacities. She was given a real challenge, a hard job, a long look ahead, and a sincere assurance of helpful fellowship. She was not only asked to give; she was also given an opportunity to get. In return for service the church has something rich to offer!

Mrs. Jones was promised real help and she got it. She was received into a fellowship of happy growing people, standing shoulder to shoulder in a common task. She received the best counseling her church leaders could give her when and as she needed it. She had ample resources placed in her hands with reference to her needs and with some guidance as to their use. She was given the recognition and encouragement that the good worker deserves and that is a proper incentive to continued effort. And yet she was helped to face her limitations frankly and to take steps to overcome them.

This whole training process was based on the knowledge that the leader is also a learner—a growing person—and that the growth of leader and of those whom she leads is all part of one process. Too much church school leadership has been selected and trained on the theory that adults who have themselves "arrived" may now develop a "bag of tricks" for doing something to and for children.

On her own part Mrs. Jones gave time and interest and hard work, not cramping or restricting her life but certainly orienting it around the central business of becoming a first-class teacher. She saw that she was not taking time and energy from more interesting phases of life in order to do her "duty," as so many of us often feel in the church, but that she was enriching the whole of life with an experience as valid and meaningful as that of any teacher, nurse, doctor, or social worker. Into her training went proper motivation, guided experience, and directed study, with a rich fellowship informing it all.

Obviously, Mrs. Jones's story has a message for church school leaders and teachers generally. It says that leaders must not be content to stop with enlisting teachers, but must help those teachers to develop.

And it says to teachers that they must be willing to devote a large share of their time and effort to their teaching job, and that they must not be reluctant to learn from their pupils as well as to teach them.

The task of a church school teacher carries with it little glory, but a wealth of responsibility and opportunity. Today's church school pupils are tomorrow's church members and citizens.

MRS. JONES DISCOVERED THAT THERE IS AN UNUTTERABLE JOY IN THE FEELING OF COMPLETE FELLOWSHIP WITH CHILDREN. BUT SHE HAD TO LEARN, AS MUST TEACHERS OF ALL AGE GROUPS, THAT SHE MUST UNDERSTAND AND RESPECT HER PUPILS BEFORE SHE COULD HOPE TO TEACH THEM THE THINGS SHE BELIEVES IMPORTANT.

Ellis O. Hinsey



* Teachers of other age groups can learn the recommended material for their own reading by writing to The American Baptist Publication Society for a free copy of the "age-group manual" prepared for their departments.

Children's Leader

The small church presents a challenge and an opportunity to children's workers. This article is full of suggestions for helping to make a childlike place for the children, even though only one room may be available



Loder

This Is God's House

By PEARL ROSSER

IN joyous reverence the little children had joined their teacher in singing:

"This is God's house
And he is here today.
He hears each song we sing
And listens when we pray."

They could sing this with all their hearts because the screened-off corner of their one-room church truly spoke of "the glory of the Lord" in terms of their own experiences.

Their corner was in the front of the church auditorium just to the right of the pulpit. The back of the piano made one wall and a movable screen made of wallboard formed another. The church walls formed the other two. It was just like having a separate room. To be sure there were noises from the other classes, but since these classes could not be seen the children soon forgot about them.

Carefully chosen pictures in keeping with the lesson thought were hung on the screen toward the children. A center of worship was arranged against the back of the piano which had been draped with monk's cloth. On a window ledge was placed a bowl of ivy, and the whole corner fairly shone with cleanliness. Surely orderliness, cleanliness, and beauty helped one to think about God, and to feel his presence.

There were so many other things that

happened in this church to help one to think of God. Upon arrival every Sunday morning, hats and coats were hung on the rack which was low enough for the children to reach by themselves. A small table with homemade chairs (old boxes) held attractive books for children to look at and to read. Part of the movable screen was a blackboard upon which new songs were written. Other things to be studied appeared on it from time to time. On the days when it was desirable for handwork to be done, the front pew was included in the children's corner. Smaller chairs were drawn up and the seat of the pew used for a work-table. Of course it was found best to cover the pew with newspapers to keep paste or other materials from marring the wood. Surely God's house is one in which all can find something useful to do.

Every church, whether large or small, should make it possible for children to feel that "this is God's house." The places in which children, youth, and adults meet should speak of the Creator of beauty, orderliness and purposeful activity. The physical equipment should give evidence of the thoughtfulness and ingenuity of church leaders who are determined to make the best use of what they have. The furniture should be adapted to the size and to the needs of the persons who will use it.

Chairs should be of proper height to

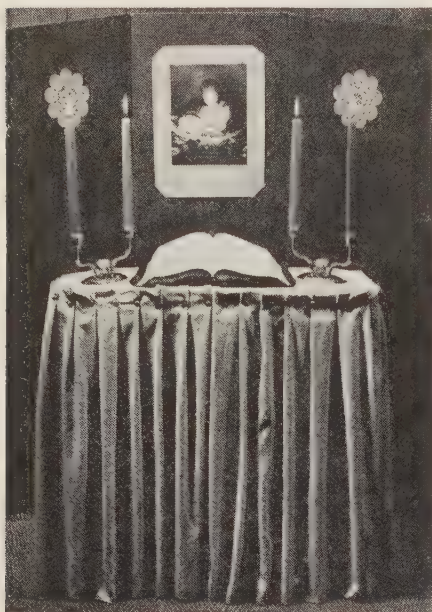
permit the pupils to sit well back on the seat and at the same time be able to place both feet flat on the floor. Tables might well be of the folding type and set up only when really needed for work. Instead of having a few long tables, it is better to have a number of smaller-sized ones. These may be used singly or grouped together when a larger table is needed. A convenient size might be 27 by 36 inches and of a height to reach the elbows of the person when seated.

Idealizing the Real

It is a great temptation to think in terms of the ideal situation. Some workers use this as an excuse for failing to provide attractive surroundings for the children. Often we hear someone say, "Our little church never can have such fine equipment, so what is the use of trying?" Carelessness then allows actual filth and disorder to creep into God's house. Old Sunday school papers accumulate. Hymnbooks and even Bibles are stacked in uneven piles.

On the other hand, limited resources prove a challenge to some workers who declare, "We'll make the most of what we have." Often an older boys' group or an adult class will respond to the emergency by offering their services to make needed equipment.

Movable screens are easily made at low cost. A piece of wallboard approxi-



TWO ORANGE CRATES COVERED WITH MONK'S CLOTH ARE THE FOUNDATION FOR THIS WORSHIP CENTER

mately five feet square may be framed with half-inch white pine about two inches wide and mounted upon two block standards. Casters may be attached to the standards to make necessary moving easier. The screen may be divided into three sections with the center one painted with blackboard paint. The other two sections and the frame may be painted in attractive colors to harmonize with the rest of the equipment. Usually buff, trimmed with brown, makes a practical color combination. Harsh and gaudy colors should be avoided.

Chairs may be made from orange crates or other salvage lumber if properly reinforced in seat and back and attractively painted. The ordinary folding table found in most homes could be used for class activities, providing the legs of the table were cut to the desired size.

A fairly acceptable cabinet in which to store books and other materials may be made by some of the older children. Again orange crates, used singly or in pairs, may be sandpapered to a smooth finish and painted. A curtain may be made of inexpensive material and arranged to cover the opening. Such cabinets, along with other furniture, may easily be stored if the room must be used for other purposes in the course of the week.

Coat racks may be made, using second-hand, one-inch pipe as the crossbar with side pieces similar to those prepared for the screens. Or hooks may be fastened to the wall in some convenient place. In either case the equipment should be placed low enough for the children to reach.

A simple worship center may be arranged on a low table or made from two orange crates laid horizontally and placed one on top of the other. The boxes should, of course, be draped with attractive although inexpensive material. (Monk's cloth has proven practical.) A carefully selected picture arranged against a complementary background of cloth, wood, or cardboard helps to focus thoughts upon the worship theme. A copy of the open Bible may be on the table. Flowers, the offering basket or any other object which may be used in the worship service may have a place here.

As leaders and other helpers begin to plan and work, surely other and more ingenious ideas will be suggested. These may be more practical than any suggestions an outsider can make for the particular situation being considered.

Realizing the Ideal

When the chance comes to build additions to existing churches or to construct new buildings, leaders and church members should be prepared to provide adequately for the educational work.

First of all we must consider space. It is a known principle that "the smaller the child, the *more* space he needs." Hence nursery and beginner children should have approximately twenty square feet per child. Primary and junior boys and girls need about twelve square feet per child. The following suggestions are important:

1. Windows should be low enough for the child to look through them. They should be made of clear glass. A picture rail with a cork dado just

above is desirable. This should be on a level with the child's eyes.

2. The rooms should be so designed that the group may be seated without facing the light.

3. Provision should be made for the rooms to be well ventilated, heated, and lighted.

4. If possible, toilet facilities should be provided which are convenient and adequate for the use of each department.

5. Built-in or book-shelf style cupboards should be made with both teacher and pupil in mind. Some of the shelves should be low enough for the children to use without help from adults.

6. A cloakroom for wraps is preferable to movable racks.

7. Furnishings should include only those things that are needed, such as chairs, tables, and a piano. All should be selected to be harmonious in color, sturdy in construction, and attractive in design. Inlaid linoleum or a composition floor cover is essential for quietness and comfort.

8. A table or desk should be provided for the use of adult leaders.

We may not be able to realize the ideal, but we should strive to idealize the real so that as the children sing, "This is God's house . . ." they may feel something of the reverence and joy which the early Hebrews felt as recorded in 2 Chron. 5:14b, ". . . for the glory of the Lord filled the house of God."

The photographs on pages 25, 26, 28, 29, and 30 should be studied also in connection with this article.

ORANGE CRATES ALSO MAKE COMFORTABLE CHAIRS

Photos by Mrs. Ray Garner, Courtesy Harmon Foundation



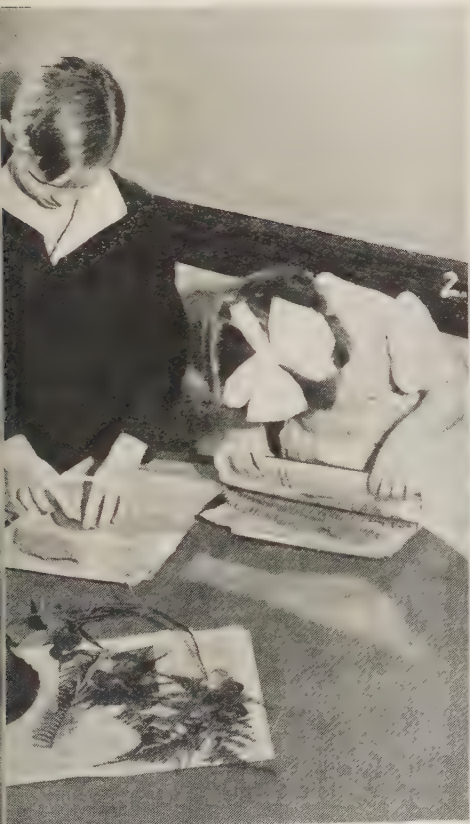
Spatter Printing

THIS IS HOW WE DID IT:

1. THE CHILDREN GATHER THE LEAVES AND FERNS.
2. THEY CAREFULLY PRESS THEM FLAT.
3. THE PRESSED LEAVES AND FERNS ARE PINNED ON PAPER IN A BOX.
4. PAINT IS RUBBED THROUGH A WIRE SCREEN WITH A TOOTH-BRUSH.

5. WHEN THOROUGHLY DRY, THE PINS AND PLANTS ARE CAREFULLY REMOVED AND THE PRINTS LIFTED OUT OF THE BOX.

6. THE EXHIBIT OF SPATTER PRINTING IS SHARED WITH THE PRIMARY DEPARTMENT.



*Arranged by Lottie May Cobb
Photographs by Ralph Berry*

"May We Write a Story?"

Guiding Children in Creative Writing

By MABEL NIEDERMEYER

HOW do you spell Galilee?"

"G-a-l-i-l-e-e," replied the leader, writing the word on the blackboard.

"G-a-l-i-l-e-e," repeated the eight-year-old to herself as she went back to her chair to continue the story she was writing.

A group of boys and girls had been studying pictures of scenes from the life of Christ. A number of them had selected their favorites and had told the stories of the pictures to the others. A picture was given to each child to mount and take home. It was then that the question came.

"May we write a story about our picture?"

"Oh, yes, may we?" echoed others.

"Yes, I think that would be fine," agreed the leader, and eighteen pencils were put into operation, each one guided by the thoughts of its owner. Except for an occasional comment to one another about their work, or a question asked of the leader, the children continued their writing without interruption until the close of the morning session. Some stories were completed. Others were taken home to be finished and returned the next day.

Such an opportunity for creative writing is present in many of our church school situations. By their very nature children are creative. "There is ability in children to create which is not being discovered early enough, if at all. Creative talent great enough to demand expression for itself will usually take care of itself, but lesser talent ought to be developed also—for the good of the individual, if not for the rest of the world."¹ Teachers in Christian living may help to discover this ability and aid in its development through providing opportunities for writing stories, poems, prayers, litanies, and hymns that will enrich the children's own study and worship.

There are certain general principles of procedure that, if followed, will lead to worth-while results.

1. Expose your children to good literature. Begin by reading aloud to them. Have good books of poems, prayers, and stories on the browsing tables in their departments and encourage the children to read them.

2. Comment occasionally on the things you read. "I like that poem be-

cause" or "Isn't that a beautiful thought?" will help to build up an appreciation for good form and content. Calling attention to well-chosen words and phrases will enrich the vocabularies of your boys and girls and train them to be careful in the selection of their own words.

3. Invite the children to make similar comments about the materials that are



When Spring Has Come

By Frances McKinnon Morton

I think that God, who made this pleasant earth,

Must love to look upon it in the Spring,

When patient Winter's faith has been fulfilled

With stir of life in every growing thing,

And warmth of hope in all the radiant air.

When little leaves come back to bless the trees,

And flowers spring from out the fallow clod

To make it fair, and scent the passing breeze;

When cold, gray hills grow softly warm and green,

And birds begin to build their nests again;

When trusting farmers guide the turning plow

To make deep furrows for their seed and grain,

Ah, then I think God must rejoice with men,

As toiling in the earth they, too, renew Their faith in Him, since everywhere they see

His Resurrection promise coming true.

being read to them or that they read themselves. Welcome their criticisms and suggestions as coming from persons whose opinion you value highly.

4. Provide an opportunity and motive for writing whenever such activity will make its contribution to the work which the children are doing.

5. Introduce only those mechanics of writing that are absolutely necessary. This applies to poetry writing in particular. Children should not be encumbered with the techniques of verse forms, rhyme, and meter. Such adult limitations may crush the creative spirit and discourage the child from further effort. This does not mean that we shall always be satisfied with their first attempts in this realm. Steady growth and improvement should be achieved through experience, discussion, and self-evaluation.

6. Help the children to evaluate their own work. Do not judge their creations by adult standards, but rather by the child's own attitude toward his work. "It is natural for children to be pleased with what they have made. This is not a complacent state of thought, but results from having put the whole capacity to the work. . . . If the concept the child has realized in his work, it has the quality of art. This, however, can only be seen in the child's response and attitude toward his work. The reaction to the work should be a satisfied child."

7. Be enthusiastic in commending a child on a piece of work well done. Sincere praise will lead to further development and achievement not only in this field, but in others.

In addition to these general principles, another point should be made clear. Children are apt to copy a printed piece of material and offer it as their own. This is a significant fact to remember, for every children's leader in this field may at some time be confronted with the problem of knowing just what to do when a familiar story or poem is handed in as the work of some child. To the children, themselves, that is not an act of plagiarism. In most cases the writing was done in all sincerity. The poem or story was written in the child's own handwriting even when copied from some other source. In their own thinking, the act of finding and rewriting the contribution in question makes that contribution their own. Often a child will frankly say that his poem is just like one in his school reader.

(Please turn to page 28)

¹ Francis W. Parker School, *Studies in Education*, Vol. VIII. Used by permission of the author, M. Clausenius.

Ways of Working in the Nursery Class

By MARY EDNA LLOYD

The seventh in a series of articles on the work of the Nursery Department

GIVEN a group of fifteen to eighteen eager, alert three-year-olds, a cheerful room well equipped with furniture and toys that adequately meet the needs of little children, a leader with two or three assistants who know the interests, abilities, and limitations of this age group, how shall these adult guides of the nursery class proceed? What are some of the ways of working in the nursery class?

Informality a Prerequisite in the Nursery Class

Certain goals will be set up. In all work with nursery children the leaders will plan for an informal and flexible program. Among these there will be the attempt to help the children to find in the church a happy fellowship. Gradually it is hoped that the child will learn to share and to take turns with toys, equipment, and the attention of the leader.

The leader is constantly aware that meeting the need of each individual child is her foremost goal. The child is the center of all of her plans. Her ways of procedure are dependent entirely on helping each child.

For this reason the nursery class program *must* be informal. The nursery class provides a learning situation. Here the child will learn to like or to dislike the church as his small group represents the church to him. Here it is likely that he gets his first patterns for living and playing with other children his own age. These patterns (or ideas of ways to behave) are learned from the actual experience of living and playing, not from hearing about these experiences. The formal "sit-still-and-listen-to-me" plan may teach the three-year-old dislike for the place and person who forces this unpleasant experience on him, but he gains no real understanding of how to play, how to take turns, and to share toys unless he practices these things. Such practice of life situations for the nursery class is what is meant by "informal procedure."

There may be stories, songs, and occasionally a prayer in which small groups or individual children will participate. Activities of many kinds may be initi-

ated to establish or to strengthen a sense of security so necessary to the wholesome growth of the three-year-old.

The Plans Must Be Flexible

After careful planning of a possible "program" and an arrangement of the room and equipment to set the scene, the leader stands back and waits as she welcomes the first child and encourages self-help and independence in the removal of wraps. She may offer the child a choice of activities. Perhaps he will choose that which fits in with what the leader had hoped would become a special interest for that day, but he may elect some entirely different plan. He may be too shy to express a choice and prefer merely to watch the others.

What should the leader do? Let him alone! Frequently nursery leaders antagonize, annoy, or even hinder children's social development because they try to fit them into the program, instead of having the program sufficiently flexible to fit it to the needs of the children. If Sue is shy the less attention paid to her shyness, the sooner it will disappear. Adults who force attention on such a child may increase the shyness. In addition they are likely to cause actual suffering since the child wishes to conform to the teacher's expectations but cannot. The adult leader with the experience of years should be able to adjust to an unexpected situation. Such an adult therefore should plan a flexible program that may be adjusted, rearranged or abandoned as necessary for that session.

Enjoyment of Individual Play

The nursery class is for many individuals the first introduction to a group situation but there are times when it is well to encourage individual play. Occasionally there may be an emotional upset at home before the child is brought to nursery class. Again some children are under nervous tension or are easily excited, and play, even in small groups of three or four children, is overstimulating. In such cases individual play may be encouraged.

Usually the social development of the three-year-old is still like that of the

(Please turn to next page)



Loder

Her Thoughts and Ours

By Grace Thomas Bloxham

"I wonder what there is behind this door!

It's very strange,
I've tried and tried, but I can't see
What's there,
What's on the other side.
I go and play, but always come again
And try to look inside.
What is it that I almost see
But cannot quite?
I wish—I wish I knew!"

"We see her there, intent and still;
In eager curiosity she tries
To solve the mystery,
To see beyond.
Then in our minds there comes the thought:
For her, this little child we love,
What unknown lies ahead?
Can we, with prayer and with our thoughtful love,
Encircle all the coming years
To bound her future round?"

"Oh Father, thou whose gifts are rich,
Help her to find, as step by step she meets
Each coming day,
The beautiful and true, the way of life
That is thy way.
And may she see in those of us
Who walk before and guide her on
In trusting love,
A light reflected clear and true
From Light above."

baby and runabout; that is, he wishes to play alone even in the midst of a group. He likes other children around or near him. He may choose to watch several children a few months older than he play ring-rosy. He may even picture himself as one of the players, and he enjoys group play as he stands on the fringe of the group.

Forcing such a child to participate may defeat the teacher's best purposes for him. Encouraging him and gradually drawing him into play with one or two children may help to establish a sense of satisfaction and of "belonging" that will develop into a desire and an ability to enter more fully into activities of small groups. This is social adjustment for the nursery-age child.

Arousing Interest in Others

Usually the greatest need of the children is not the encouragement of individual play but opportunities to become interested in other children and in ways of playing with them. Little children must be shown how to play with others.

Susanne was overjoyed to find dolls with removable clothing, a doll bed with real sheets and blankets, and a baby carriage in which to take the baby for a ride. But Susanne did not know how to play with the other children. She had never learned to share.

When Allan went over to the doll corner and picked up a doll, Susanne said, "That is mine. Put it down."

Allan was surprised. He had been attending nursery class for nearly a year. He did not approve of Susanne's reaction. He had not taken the doll with which she was playing. Again Susanne ordered, "Put it down." The leader entered into the conversation. "Susanne, I think Allan has come to see you. Are you a doctor, the milkman, or the grocer, Allan?" Still Allan had a puzzled look, but Susanne complained, "I don't want him to take that doll. It is mine."

With calm, deliberate voice the leader said, "The dolls are ours, Susanne. That means they are for Allan and Blanche and Marie and Joe and you to use. In nursery class we share. You play with that baby. Allan may play with this one." Then she continued, "I thought Allan might be the grocer. I was looking for a grocer. I need eggs and oatmeal from the store." Susanne stopped frowning. She watched the leader closely. Allan's eyes twinkled. He nodded assentingly, "I am a grocer. I will bring you eggs and—and—what else?" "Oatmeal." As Allan started across the room Susanne called, "Say, bring me some eggs and prunes, too."

"All right." Back came the grocer. The leader pretended to pay him. Susanne imitated her. There were a

few more purchases, then Allan and Susanne settled down to play together with the dolls. Later both joined two other children in building with the blocks.

Susanne did not become socially minded immediately, but this was the beginning of her interest in other members of the group, an interest that needed to be fostered in order that it might develop gradually but steadily.

Redirection of Undesirable Activity

Sometimes the child may introduce play that seems undesirable. This is the leader's opportunity to direct this interest into more constructive channels.

Two children may be running in a game of tag. Such a game is likely to cause overexcitement. There is further danger of bumping into other children. It is imperative that the running stop. The leader may say, as she enters into the spirit of the fun, "It is time to stop running now. What will you do next? Build with the blocks, roll the ball, or come play 'Getting Ready for Nursery Class'?" The "it-is-time" statement is recognized by the children. This is an impersonal suggestion effective yet less antagonistic than "you must stop that."

The Use of Music

Music provides the atmosphere sometimes needed as a calming influence. Frequently as the pianist plays a familiar Christmas carol or a bit from an opera a child will exclaim, "My mummy plays that." During rest periods really good music played softly brings relaxation and affords pleasure.

Often a three-year-old will stand or sit near the piano (or victrola) and listen for pure joy. Music may be enjoyed as two or three children sing together or play a simple game.

It is better not to have music for nursery-class children unless a good pianist is available. Such a pianist must be skilled in the technique of music, and also keenly aware of the needs of three-year-old children. She may need to improvise for them. If a good pianist cannot be secured the use of a victrola is advocated.

The Use of Stories

The story is merely a tool for use in the nursery class. There is a very real place for this tool, but it is no longer considered of major importance.

Stories for three-year-olds probably have little teaching values compared with activities. The short span of attention at this age necessitates very short stories, extremely simple in form, built around short incidents.

The same story may be repeated several times during the session to several different groups of two or three

children. Perhaps it will be told to the children who are building with blocks; told again to those in the doll corner; repeated as three children look at the picture which the leader has placed on the dado where it is on the level of their eyes. It may be told to three or four children as they sit on the rug near the piano after singing together. But the teacher who follows an informal procedure will not plan to bring all of the children together in one group to listen to a story. She recognizes that the greatest value in storytelling with younger children is in talking with one, two, or three children at a time.

Values in Excursions

After the little child is thoroughly familiar with his nursery classroom occasional excursions from that room may help to develop the sense of security that we seek to establish.

There may be a visit to the church auditorium when it is unoccupied. There they can see where the minister stands as he reads stories from the Bible to Mother and Daddy. They can see the pews and climb up to sit in them. The offering plates may be examined. It is usually better to precede this trip by one or several visits of the minister to the group.

At another time there may be an excursion to the furnace room. Previous arrangements with the sexton may help the children to recognize him as another adult friend.

Again the nursery and kindergarten teachers may confer and the nursery children may pay a short visit to the kindergarten. This provides for a clearer understanding of where they are to go when they are "big enough."

There are frequent possibilities of delightful excursions out-of-doors. Often this is for outdoor play on the lawn. It may be to plant bulbs or hunt colored leaves, or to look at the blue sky in the fall; to put out strings and nesting materials, or plant seeds in a miniature garden space in the spring. Later the garden will need to be sprinkled; still later the children may gather an occasional blossom perhaps to carry into the sanctuary or to present to the kindergarten.

Summarizing the ways of working in a nursery class, let us put first the need for an informal and flexible program, and the frequent need "to let them alone."

Often the teacher who teaches most says the least. She learns much as she keeps quiet and listens. Her philosophy of life, her sense of fairness and justice, and her Christian ideas and ideals for fair play are sensed by the children long before they can express what they feel.

Using Songs and Music

By ELIZABETH F. TIBBALS

MUSIC is no problem for us. Our beginners love to sing the old songs and when they've sung them, the time is gone." Such statements as this sometimes are made in leadership classes where a group of teachers are listing the common problems with which they need help. Another in the group may say, "But we are doing so little with music. Should we be satisfied to have children use songs simply because they are familiar? Or just because they like to sing them?" This earnest questioner and the equally sincere teacher who fails to recognize the problem are both in need of help in using music.

It is well to take a little time to seek answers to such questions as these: Why do we use any music at all? How can we judge whether or not music is good for beginners? In what ways can we use it to aid in the child's religious growth? What are some things that will help us to make a varied and worthwhile use of music? How can we build it into our program so that it is not an "extra"?

Why Use Any Music?

It is said that music is a universal language. It speaks its message to people of all ages and races and they respond to it. It stirs deep feeling and stimulates imagination. Through music suited to the needs and abilities of beginners we may arouse a response and appreciation for beauty in the world and for the love and care of the Father, God, who created it. Such power should not go unused when it can be utilized to further the religious growth of children.

Choosing the Music We Use

It will help us to choose songs of real value for beginners if we ask ourselves four questions about each song:

1. Do the words give right religious concepts in a form that has literary value?
2. Is the music of high quality?
3. Are both words and music simple, direct, and brief enough to have meaning for little children?
4. Does the song meet a need of the children?

The words of songs are as important as the words of stories and poems used with beginners. From them a child gets definite ideas about God, Jesus, the Bible, church, and the right way of living with other people. Beginners

do not understand symbolism and abstract ideas have little or no meaning to them. Figures of speech such as "gems for his crown," "like a little candle," and "a sunbeam" are meaningless and confusing. Four- and five-year-olds are literalists and to them a candle means nothing but a candle. The words of songs must present ideas of interest to beginners and therefore will deal largely with everyday contacts and activities—the world of growing things and home life. Such songs as "Friends, Friends, Friends,"¹ and "Thank You for the World So Sweet," are good examples of suitable words. The words are natural and simple and they fit the music well.

Music used in the beginner group should be simple and rhythmic, but not jingly. It should be brief, for children's attention does not hold through a long song. One to four lines is a good length for a song for beginners. The accompaniment should support the melody but not be so heavy as to call attention to itself. It is best for little children's voices to be kept within the staff.

Perhaps most important of all in the choice of songs is the question: Does this song meet any particular need of the children? No matter how good the words and music may be, if the song does not meet a need it will not be of real value to your group. It may be used in connection with a problem that

¹ All songs unless otherwise indicated are found in *When the Little Child Wants To Sing*.

arises in the work or play period. "Sharing" is often useful for such occasions. It may help to interpret or summarize the message of a picture or story. Such a song as "Jesus and the Children" does this for the story of Jesus and the children. Sometimes it will express for the children the prayer thoughts they have suggested.

Using Music during the Session

Instrumental music, used wisely, has a real contribution to make to the religious growth of children. A pianist of ability and understanding is necessary, if such music is to carry much meaning. The selections used should be very brief but should present a complete thought. A few are included in the back of the beginner songbook, but your pianist will probably have others equally good. Some groups have found a victrola of great assistance in providing helpful instrumental music.

Such music may call the children from their play period to worship. A song like "When to Church I Go," or "From a High Tow'r" is good for this. The children quickly learn that when we hear this music it calls us to put away our things and gather around the worship table.

When little children have been active and busy for some time, quiet music can do a great deal to help them to relax and listen. It creates a feeling of reverence and a readiness to worship and provides a complete change and rest from activity.

Likewise, after a period of sitting still, skipping music (No. 146) or rhythmic games played to a musical accompaniment provide a needed release for little children.

Instrumental music also may be used to help to develop appreciation of lovely

WITH TWO BACK PEWS REMOVED A CORNER IS PROVIDED FOR THE YOUNGER CHILDREN

Loder



Easter Sharing

By LENA WEISENFELDER

sounds as one of God's good gifts to us. A few bars from Mendelssohn's "Spring Song," "The Robin's Return," or "The Swan" are appropriate. The children may tell what they heard in the music and what they liked best about it.

Practically every Beginner Department uses some songs, but many groups do not use them with a purpose. No group should try to use a great number of songs in one session. The same song used over and over will sometimes meet all the needs that arise and will not confuse the aim of the session.

A new song might be introduced with a series of pictures or posters to illustrate it. As an example, take "Thank You for the World So Sweet." Suppose the group is using Unit VII of the First-Year Course, "Guiding Beginners in Christian Growth," which is a prayer unit. Through conversation the group will be led to think of the things which make them glad. The beauty of springtime with its sweet flowers and singing birds will be sure to be mentioned. Homes, parents, and food will be suggested by the children, as well as many other things. The leader might say, "I know a song that says thank you to God for these things. Shall I sing it to you?" After she has sung it she may show pictures or posters, one or two of the springtime world, one of some birds, and several of other good gifts which children are enjoying. The beginners may choose the pictures that fit each part of the song and one child may hold each one as the leader sings the words again. The children will join in the singing gradually as the song is repeated.

Later in the session during a few minutes of worship, the English picture, "Thank You for the World So Sweet,"² might be shown and the children given a chance to enjoy it. They will be quick to see many details in the picture and probably will use the song with it very naturally as their own prayer. From week to week as this song is repeated it will mean more and more to the children. It may be used at home as a grace before meals. Repetition is important, but this should be a natural repetition in different situations rather than drill. Little can be accomplished by forcing beginners to drill on words for long periods.

A group of beginners can be expected to learn and use not more than ten or twelve songs during their two years in the department, but if those songs are used often and in many different ways, becoming an integral part of the program, they will make a real contribution to the religious growth of little boys and girls.

IT had been the custom for several years for the beginner group to furnish a plant for the Easter decorations in our church. Due to the fact that the auditorium had to be used for the men's class it was not possible to prolong our visit when we took it in. Sometimes the children marched down the aisle with the gift while the men were singing, or during some special music. Again they would slip onto the balcony where the flowers could be enjoyed from afar. The men did not seem to mind being disturbed, but it was not as satisfactory as staying and thoroughly enjoying the flowers.

Later when additional property was purchased the men had a classroom of their own and the beginners were free to go any time to the church.

As usual on Easter the flower gift was in the children's room to enjoy before taking it to the auditorium. The children talked about the friend with whom it was to be shared when it was no longer needed in the church. Songbooks were taken along because an organist friend was always willing to play for the children and they were not disappointed. After placing the gift on the platform the children listened to some of their songs played on the organ, then sang "Easter Lilies, Nod Your Heads."¹ The children thanked the organist and returned to their own room.

¹ When the Little Child Wants To Sing, page 50, verse 2.

They had just been seated when a primary child asked the beginner teacher to step into their room. Leaving the group in charge of a helper the teacher went with Juanita, a former beginner. She was surprised to be presented with a beautiful lily. Many of these children had been in the beginner group. The primary teacher said, "Your friends wanted to share their lily with you."

After expressing her appreciation and surprise the beginner teacher wanted to know if the primary children would not like to hear a song about the lily. There was just time to tell the beginner children about sharing their song. Going in quietly and quickly they sang again, "Easter Lilies, Nod Your Heads."¹

Altogether it was a happy day for Easter sharing and surprises. A mother reported later that her boy had been very much impressed with his visit to the auditorium.

In every beginner group many such situations arise. Often they cannot be planned for in advance, but the skillful teacher is constantly alert to sense opportunities that have teaching value. When they arise, spontaneously and unsought, it is usually good teaching to put aside plans to follow this immediate interest, providing of course that there is in it a possibility for religious learning. Children learn most effectively, we are reminded often, when plans and activities are based upon their own interests and not forced on them by adults.

THE SEAT OF A PEW CAN BECOME A WORKTABLE

Mrs. Ray Garner: Courtesy Harmon Foundation



² Available from The American Baptist Publication Society bookstore as long as the supply lasts. Large color print, 35 cents.

As the Primary Children Worship

By MARY C. ODELL

EASTER is a happy, joyous experience for primary children. Jesus himself set the keynote when he said, "If ye loved me, ye would have rejoiced, because I go unto the Father." Most of the children come to us on Easter Sunday morning fresh from experiences of the Easter bunny, candy, eggs, chickens, and new clothes. These are happy experiences, but all too often they overshadow entirely the real meaning of the day. We ought to strive to give them an equally joyous time in church school but with a spiritual significance.

The worship programs for this month include the biblical accounts of Palm Sunday and Easter, but they omit the details of Jesus' suffering and death. After the resurrection Jesus definitely commissioned his disciples to the task of carrying his Gospel to all people. We find two references to this commission. The first is in Matthew 28: 19-20. The other we find in Acts 1: 8. Both of these probably were given very near the time of the Ascension. Thus it seems quite logical to follow the Easter story with some missionary emphasis.

1. Children Greet the King (Palm Sunday)

INSTRUMENTAL MUSIC. "The Palms."

SONG. One of the springtime songs the children have been enjoying during the past month.

CONVERSATION. "This is the Sunday before Easter. Do you know what we call today?" Palm Sunday. "Perhaps today you may notice some people coming out of other churches with pieces of palm in their hands. I am going to tell you a story so that you may know why we call today Palm Sunday, and why some churches give out these pieces of palm branches."

STORY.

THE CHILDREN GREET JESUS

Wherever Jesus went he made many friends. Often they would hear that he was coming to their village, and would go to meet him, just as you like to go to meet someone who is coming to see you.

One day some boys and girls were playing on the streets of Jerusalem. They heard a man say that Jesus was on his way to their city. He would probably arrive today.

These boys and girls knew Jesus. They had listened to some of the stories he had told. He had stopped to talk to them and watch them at their play.



Christ Arisen

By MARY DAY

Came the morning, calm and bright,
Drove away the shades of night,
Bringing back the Lord of light;
Christ, the Saviour, risen!

Easter songs now ringing clear
Fill the trusting heart with cheer,
Hope has come to conquer fear;
Christ, our Lord, is risen!

They loved him very much. So, when they heard the news of his coming, they ran into their homes and begged to go to meet him.

Some of the mothers went along. They walked along the hot and dusty streets. They came to the edge of the city where the houses were scattered. The children kept talking about Jesus and how glad they would be to see him. One of them began to sing a song. One after another joined in until even the mothers were singing. It was a welcome song and it went like this:

"Hosanna; blessed is he that cometh
in the name of the Lord;
Hosanna in the highest."

Some of the children and older people broke off branches from the palm trees along the road. They waved them as they marched along singing. They were very happy and gay.

By and by someone saw Jesus coming. He was riding on a donkey. Some of his friends were walking along beside him. The children waved their branches and shouted. They ran to meet Jesus, still singing their song.

When they reached Jesus the children were so excited and happy to see him again that they threw their branches in the road for Jesus to ride over. That was the way people in those days welcomed a very important person. It showed their love and respect for him. And as Jesus turned toward them and smiled a greeting they sang, "Hosanna! Hosanna in the highest!"

All the way into the city the children sang their greeting, and Jesus must have felt very happy to know the children were so glad to see him.

PRAYER. Thanking God that we can be friends of Jesus, singing our songs of praise for him.

OFFERING.

SONG. "Tell Me the Stories of Jesus," in *Primary Music and Worship*.

2. In the Garden

INSTRUMENTAL MUSIC. "Christ the Lord Is Risen Today."

SONG. "Comes the Wondrous Hour," in *Worship and Conduct Songs*.

OFFERING.

STORY.

THE LILY HAS A SECRET

The lily saw it all—those wonderful things which happened early on that very first Easter Day.

In a lovely garden a tall white lily drowsily nodded its head. It was early morning. So early that the lily was only beginning to awaken, when several women came into the garden carrying sweet-smelling spices. The women talked together in low tones, and one of them was crying softly. They almost did not see someone who had been sitting near where the lily grew. And when he spoke to them they seemed surprised and frightened, and then so happy.

Of course the lily did not know that this was the first Easter Day. It could not know that these women were friends of Jesus and had come expecting to find him dead. They had brought the sweet spices to put around his body.

Neither did the lily know that the Person sitting there was Jesus. He was alive again. He had risen from the dead. Because it could not understand all of this, of course, the lily did not understand why the women went away so happily to tell their friends. But somehow we have always come to think of lilies as belonging to Easter. When we see them today they remind us that Jesus is alive.

SONG. "Christ Is Risen," in *Primary Music and Worship*.



Mrs. Ray Garner: Courtesy Harmon Foundation

A SMALL TABLE, HOMEMADE CHAIRS, AND SOME BOOKS MAKE A BROWSING CENTER

3. The Story of Jesus for All the World

INSTRUMENTAL MUSIC. "Cradle Song," by Hauser.

SONG. "Praise Him, Praise Him."

CONVERSATION. "One of the last things Jesus asked of his friends was that they try to tell as many others as they could about God's love. We can read in our Bibles what he said." Read Matthew 28:18-20. Let the children tell you what they think it means to tell all nations.

PICTURES. Show pictures of people of other lands. "These are some of the people to whom the story of Jesus should go. Missionaries are helping. Even we are helping when we bring our offering, for some of this will help to tell the story to other nations."

SONG. "A Whisper Song," in *Primary Music and Worship*.

OFFERING.

PRAYER. "Accept our gifts and our songs and our prayers, dear Father. May they help others to know more about thee. Amen."

4. God's Work Needs Many Hands

INSTRUMENTAL MUSIC. "Melody in F," by Rubinstein.

SONG. "Father, We Thank Thee," in *Worship and Conduct Songs*.

POEM. "Friends All over the World." Read the words by Nancy Byrd Turner, in *Primary Music and Worship*.

TALK. Tell the children something of the work of our medical missionaries.

PRAYER. "Dear Father, we thank thee that there are brave men and women who are willing to help sick people all over the world. Amen."

SONG. "Thy Work, O God, Needs Many Hands."

OFFERING.

"May We Write a Story?"

(Continued from page 22)

If such a case arises, care must be taken not to accuse the child of dishonesty. Instead an effort should be made to help the young writer to distinguish between "copying" the work of someone else and writing his own creations. The suggestions to "write a story in words that have never been used before" may help to overcome this tendency to copy the work of another.

With these points in mind, let us analyze some writing done by children in our church schools. One group of juniors was making a study of the Psalms as the hymnbook of the Bible. During their study they wrote an original psalm of thanksgiving which grew out of a combination hymn and picture study. It began with the singing of the song, "This Is My Father's World." "Our teacher called our attention to the beautiful words and meaning of the song," the juniors reported. They sang the song several times, cut from magazines pictures of those things for which they were thankful, and then decided to write a psalm about them. They worked together on the general content during one of their sessions, with the children making suggestions for the thoughts to be expressed in psalm form. Then they decided to make it "more beautiful at a later session." At that time a committee worked on the result of their composite thinking, and the boys supplied the adjectives and phrases that made the psalm beautiful. The finished psalm was used by the children's pastor in a Sunday morning worship service.

"Oh, praise the Lord,
For nourishing meat and fresh drink;

Praise the Lord for the clear, sparkling water, for our health that makes us able to help thee; for our homes and for parents who help us learn about thy goodness.

For the green grass and swaying trees, where we may find rest and peace, Lord, we praise thee.

For nature—sun and moon, that make the flowers grow;

For clothes and shelter that keep us warm,

O Lord, we thank thee.

For schools and churches that do us good;

For music of the birds and people;

Oh, praise ye the Lord of all."

Another group of juniors was studying a unit on the history of the church in their vacation school. Together they had written a litany of thanksgiving to be used in their worship service. Several boys asked if they might each write a litany of their own. One of them is reproduced here:

"Thank you, God,
For birds that sing,
Thank you, God,
For Mr. King.²
Thank you, God,
For the church that we pray in;
Thank you, God,
For everything."

Below is a poem which was written by a seven-year-old boy during the study of the vacation school unit—"Let's Go Out-of-Doors." He was a member of a work group of boys and girls who wanted to write a poem about a garden. (The possibility of such an activity had been suggested by the leader.) A garden was visited and talked about, children's poems about flowers were read and commented upon, imaginations were stirred, and the writing began. The sympathetic attitude and suggestive comments of the leader encouraged the children in the ease and freedom of their writing. This poem was this child's first attempt at writing creatively, and it brought to him a real sense of satisfaction.

"The garden is full of happiness,
The happiest ever seen;
The sun comes down on the flowers in a beam.
When the sun looks in their face the night leaves no trace.
The flowers were talking about how God is good,
The moss is green from the sun and the dew, the bushes are, too.
The garden is full of happiness."

When judged by adult standards, these compositions cannot be called true creations. (Please turn to page 30)

² Mr. King was the man who was instrumental in establishing the first church in their community.

Junior Worship Services

APRIL—"Singing in the Dark"

By BELLE CHAPMAN MORRILL

THE aim of this series is to help the junior to face his own problems without complaining, by becoming acquainted with Christians of the past and present who have been joyful in spite of various hardships.

All hymns suggested are from *Junior Hymns and Songs (J. H. S.)* or the newer *Hymns for Junior Worship (H. J. W.)*. If code initials do not appear after the hymn title, the song can be found in both collections. Have the order of service printed on the blackboard each week.

I. When Bombs Fall

PRESESSION ACTIVITIES. Suggest the Chinese setting by pictures of Chinese choirs, of present war conditions in China, by Chinese words for a familiar hymn, or Chinese writing with translation.

CALL TO WORSHIP. (Unison.) Psalm 100: 1-2.

HYMN. "When Morning Gilds the Skies."

SCRIPTURE. Psalm 23. (Recited in unison.)

OFFERING. "All Things Come of Thee, O Lord." (H. J. W.)

DISCUSSION. We all know that the Chinese people are suffering a great deal today from the war. Some have had their homes and their crops burned, and have had to walk hundreds of miles to West China to find a place where they could live. And even there, they are in danger of air raids. What little money they may have saved is being used up by the high prices that always come in wartime. Rice and meat and shoes and kerosene oil cost from four to twelve times as much as they did before. In some places a large can of kerosene oil costs as much as a Chinese teacher would be paid in a year. So although cities often have electricity for lights, most of the people and some of the missionaries have to depend on kerosene oil for light. You can see that with the price so high, many of them have given up reading by lamplight.

You might expect that all these things would make the Chinese Christians very discouraged and unhappy. But they are singing more than they ever did before. In some places the people have been making up little songs by fitting Bible verses to the music of the old folk songs which everyone knows and likes. And many of our favorite hymns have been put into Chinese words.

One night in a blackout, after the bombing planes had gone over, a missionary heard singing as she was walking along the dark street. As she came nearer the sound, she recognized the words:

"But though the wrong seems oft so strong
God is the Ruler yet."

Just then a few of the electric lights in the street came on, and through the partly open door, she could see one of their Christian families with some neighbors, gathered together for evening prayers in the dark.¹ Let us sing now the song that brave family was singing:

HYMN. "This Is My Father's World."

PRAYER. For the suffering Christians in China. Include also the true Christians in Japan who do not approve of the war in China.

2. When Rulers Persecute

PRESESSION ACTIVITIES. Let early arrivals draw on the blackboard, or on a large sheet of paper, symbols used by the early Christians; e.g., a bunch of grapes and vine, a dove, shepherd, and lamb, crosses, anchors, and several fish. Secure if possible a picture of some of the more elaborate paintings on the walls of the catacombs, such as those in the Chapel of Saint Cecilia.

CALL TO WORSHIP.

Leader: "The Lord is risen!"

¹ Adapted from *Children's Religion*. Copyrighted, The Pilgrim Press. Used by permission.

Group: "He is risen indeed!"

Leader: "The words we have just spoken were the greetings which Christians used in early days when they met on Easter morning. We shall also go back a good many years for our first hymn. Before we sing it, will you notice that the hymnbook tells you something about the man who wrote it." (Name, language, home town, date.)

HYMN. "The Day of Resurrection." (J. H. S.)

SCRIPTURE. Acts 16: 19-25.

PRAYER. Thanks that Jesus is still living and can be our Friend. Prayer that we may be grown up enough to forget about Easter eggs and clothes, and think about Jesus himself.

OFFERING. "All Things Come of Thee, O Lord." (J. H. S.)

DISCUSSION. "Just as Paul and Silas were so happy in their friendship with Jesus that they could sing in prison, many of the other Christians were happy, although the rulers treated them cruelly. The Christians in Rome were so persecuted by Nero and some of the other emperors that they had to live in caves down under the city. These caves are called catacombs, and many visitors to Rome hire a guide to take them into these dark rooms. On the walls you can still see rough drawings like those on our blackboard, and large paintings of Jesus and the disciples. You can see how a vine with grapes would remind the Christians that Jesus was the True Vine; a lamb, that he

BY TURNING ONE PEW AND ADDING A FOLDING TABLE THE JUNIORS HAVE A CLASSROOM
Loder



was the Good Shepherd. But the drawing of a fish was a much more secret sign. Some of you have played word games where you have a row of words written under each other in such a way that the letters spell something when you read them *down* as well as *across*. Now the Christians made up a sentence of words, each of which began with one of the letters of the Greek word for fish, which is *ichthus* (pronounced *ik-thóos*).

"This is the sentence:

Iesus (Jesus)
CHristos (Christ)
THeos (God)
Uios (Son)
Soter (Saviour)

"Now read the capital letters down and you get 'ichthus,' or 'fish.'

"Read the English words and you get 'Jesus Christ, God's Son, is the Saviour.'

"I think the hymnwriter must have been thinking of some of these Christians who sang praises to God in the dark, down under the city streets, when he wrote these words:

"Our fathers chained in prisons dark
Were still in heart and conscience
free"

"Let us sing this hymn now."

HYMN. "Faith of Our Fathers."
(H. J. W.)

3. When People Suffer

This service should show juniors why the slaves made up these old songs of praise to God, so that the spirituals will not be regarded as funny songs heard over the radio. Some of the standard collections of spirituals probably can be borrowed from the public library, although the music arrangement is often too difficult for juniors. The song leader should learn the air of the songs to be tried, write the words on the blackboard (unless individual copies can be typed) and have the singing done without the piano. Words should be linked together like organ notes instead of with the clipped separateness of piano tones. Avoid dialect spelling; e.g., "daid" for "dead," as it confuses the child and creates a false, humorous effect.²

CALL TO WORSHIP. Psalm 34:18-19.

SPIRITUAL. "Go Down Moses." (Let the girls sing the narrative parts alone, and let the boys come in heavily on the refrain, "Let my people go.")

SCRIPTURE. Isaiah 61:1-3.

LEADER. How many of you have heard spirituals over the radio? Which ones?" (Note that "Carry Me Back to Old Virginny," and such songs, are not spirituals but songs written by white people. Negroes as a rule do not care for them.) "No one knows the names of the slaves who made up these songs.



Ellis O. Hiney

LAPBOARDS SOMETIMES SERVE INSTEAD OF
TABLES

And as no one wrote them down the words were changed frequently by other singers. Some of the songs might be sung at work on the plantation grounds, but many of them were used only at the secret prayer meetings held at midnight in the woods or swamps, far out of hearing of the master or overseer. In the life of Harriet Tubman, a very clever and brave Negro woman who escaped to the North herself and helped three hundred other slaves to freedom, you may read how the songs were sometimes used."

From Hildegard Swift's book, *Railroad to Freedom*, read or tell the story of how Harriet sang a forbidden spiritual, pages 15-21, and how she announced that she was going North, pages 104-108.

"Another song that was sung to tell friends a slave was going to try to escape was 'Steal Away to Jesus.' As I read the words, see if you can find the words that could be understood that way." ("Ain't got long to stay here.")

SPIRITUAL. "Steal Away to Jesus." (H. J. W. has an easy arrangement for juniors.)

PRAYER. Thanks for beautiful songs the slaves made. Prayer that we may show our gratitude by refraining from unkind remarks to Negro schoolmates or neighbors, by giving them credit for the things they do well, and by taking their part when others are unkind to them.

4. When Your Plans Are Spoiled

PRESESSION ACTIVITIES. Display a picture of "The Old Man of the Mountain" referred to in the story. A good source for the picture would be the free literature on the White Mountains published by the Travel Department of the

Boston and Maine Railroad, North Station, Boston. They might have a large picture in poster style, which would be suitable for permanent use in the junior room.

CALL TO WORSHIP. (Unison.) Psalm 121:1-2.

HYMN. "Father Lead Me Day by Day."

SCRIPTURE. "When the apostle Paul was an old man, he was thinking one day of the many times he had been cold and hungry and in prison because he was a Christian. Yet he could still be glad about it all. Let us hear what he said in his own words when he was writing a letter to his friends in the church at Philippi." Read Philippians 4:10-13.

PRAYER HYMN. (To be read reverently as a prayer.) "O Master-Workman of the Race."

OFFERING. "All Things Come of Thee, O Lord." (H. J. W.)

STORY. "When Things Went Wrong" (Keystone Graded Course VI, Part 1, pages 73-74, teacher's edition. The story refers to "The Old Man of the Mountain.")

HYMN. "I Would Be True." (H. J. W.)

PRAYER.

"May We Write a Story?"

(Concluded from page 28)

tive art. They contain near-rhymes, uneven meter, and trite words and phrases. To have called these matters to the children's attention during the process of writing, however, would have resulted disastrously so far as encouraging them in this activity is concerned. Continued reading, discussion, and evaluating the works of others will gradually lead them to see their own mistakes. When properly guided, boys and girls will build up their own criteria for judging good work—criteria which, though phrased in their own terms—are in harmony with the approved standards of good writing.

Creative writing as a part of the program of the Christian education of children is becoming increasingly important. Its values are many. It leads to a better understanding of the children themselves. It affords an opportunity for the discovery of hidden resources which may lead to a better adjustment of personalities to one another and to more effective program planning to meet the interests and needs of boys and girls in the church school. It helps to develop attitudes of appreciation for truth, beauty, goodness, and the achievements of others. It frees growing personalities in their desire to be "fellow-workers with God" in the ongoing creative process." It gives great joy and satisfaction to the young authors who have found this means of self-expression.

²For fuller directions see the author's, "Teaching Spirituals to Juniors." *Pilgrim Elementary Teacher*, November, 1935.

Easter in Art¹

By HAZEL A. LEWIS

INTRODUCTION

This unit has been prepared for the purpose of giving juniors a deeper appreciation of the meaning of Easter, increased understanding of Jesus' purpose and way of life, and a sense of sharing, as one of his friends, in Jesus' triumph.

Easter in the Children's Experience

The whole church is permeated with the atmosphere of Easter. The symbols of the cross and the empty tomb remind juniors of the Easter story, even though they may not yet be able to appreciate the deeper significance of the events for which they stand. Probably more of real beauty is brought into the church and into the homes of the boys and girls at Easter than at any other time. The tall Easter lilies and lovely spring flowers bring a sense of triumph and exaltation which is associated with the living Christ. Even freshly cleaned homes and new clothes contribute to this atmosphere of all things "become new."

There are, of course, situations in which these conditions do not exist so far as homes and the church building are concerned; even the weather may savor more of a delayed winter than a beautiful spring. But nothing can take from the church or the hearts of young and old who come within its influence, the joyousness to be found in a sense of Jesus "alive forevermore."

In many churches there will be special evangelistic meetings. Juniors will be hearing about these and other efforts that are being made to bring people to accept Christ as their personal Saviour. Perhaps some of the older juniors will be among those to have that experience this year. It is to be hoped that neither they nor the younger juniors will become overwrought emotionally, but each recurring Easter season should bring them nearer a realization of the significance of the living Christ.

The study of pictures which this unit provides is intended to aid in the development of this realization. In introducing children to reproductions of the pictures of great artists, the further, though incidental, purpose of cultivating an appreciation of good rather than unworthy art, will be served.

Plans for Carrying Out the Unit

The usual plan may be followed of having a junior leader for each meeting

¹ From outlines copyrighted by the International Council of Religious Education.

with committees or groups on different parts of each session, or the plan of having committees for each phase of the work and material for the whole unit may seem better. The fact that the same sources and procedure would have to be used for each session seems to recommend the latter plan.

As many children as can be used should be on these committees. Children always prefer to participate rather than to observe and they will learn more through what they do. If they are appointed to different kinds of work in connection with the various units they will have a variety of learning experiences. The following committees would be necessary in this unit:

Committee on pictures: To find the pictures to be used (see list and sources below), and arrange for their display at the meetings. This would include the background against which the picture would be placed and any arrangement for lighting that may be necessary or would add beauty.

Committee on stories: To give the story of each picture and its artist.

Committee on flowers: Spring flowers may be available. Flowers or plants to be sent later to a member of the congregation who is ill or to a shut-in may be provided. Plants that are inexpensive even though small are better when the children themselves can provide them as special gifts. Bowls of bulbs that have been brought to blooming in the homes of the children or some adult friends would be especially appropriate.

Committee on worship: To arrange for the Scripture reading at each session, select the music and hymns, plan for someone to lead in prayer. This committee may be larger than the others since there will be opportunity for more of the members to participate.

Committee on work: To arrange for source materials, any service project, or exhibit the juniors plan.

The following pictures are suggested for study. All may be found in the Primary Picture Sets accompanying the Keystone Graded Lessons. They can be borrowed for the various sessions of this unit, taking care to see that they are returned after each one for they are the pictures in use in those classes at this session. If larger copies are available they may be used instead. The pictures and sources are as follows:

"The Triumphal Entry," Deger, Primary Picture Set, Year I, Part 2.

"The Resurrection Morn," Ender, Primary Picture Set, Year III, Part 2.

(New Judson Keystone, Year I, Part 3.)

"The Last Supper," Zimmermann, Primary Picture Set, Year III, Part 4.

"Jesus and His Friends," Aubert, Primary Picture Set, Year I, Part 2.

The sequence is not that of the events because Easter Sunday comes the second week of the unit.

Any adult leader who wishes to get further help in preparing to guide this unit than is given in these pages and in the pupils' material in the story-paper *Juniors*, will find valuable material in Bailey's *The Gospel in Art*.

Session I. April 6

THE TRIUMPHAL ENTRY

The juniors will need your help in assembling the materials they should have to start this series of sessions. In preparation for this first meeting they should have the picture, Deger's "Triumphal Entry." (The familiar one by Ploekhörst may be used if that by Deger is not available. If the latter, the children telling the stories of the picture will need help in making a few changes.)

A panel of deep blue, deep rose, soft green brocade, velvet or other monotoned fabric should be ready to hang as a background for the picture. The light for the picture, the flowers, a good copy of the Bible, should all be in readiness.

If the committees could not meet in advance they may meet the first twenty minutes of the session, as suggested in the program below. In that case you will need to have the above materials ready for the first meeting. You can start the children who are getting the room ready for this first session, and then give attention to the different committees in turn. Or, if the children are too young to make plans you can have them meet together and assign definite responsibilities to the different children.

Session Outline

(Materials given in *Juniors*, March 30.)

COMMITTEE MEETINGS to plan other sessions of the unit.

CALL TO WORSHIP.

HYMN. "Fairer Lord Jesus."

PRAYER.

OFFERING.

SCRIPTURE. Matthew 21:1-3, 8-11.

SONG. "Tell Me the Stories of Jesus."

THE PICTURE. (Information concerning the artist.)

STORIES IN THE PICTURE:

"Why Jesus Came to Jerusalem"

"Why He Rode into the City"

"Who Are in the Picture?"

SCRIPTURE. Matthew 21:9. (Repeated together, or by one junior.)

HYMN. "The Children's Hosanna."

CLOSING PRAYER.

THE JUNIOR SOCIETY

Session 2. April 13

EASTER MORNING

The beauty of the room, the children's ability to sing the Easter hymn, and the skill with which a junior reads the Scripture at two places in the program will determine the value of this session for the juniors. To get this result calls for careful guidance on your part. The children who are to read the two passages should read them to you in advance, probably more than once. When children read in a stumbling way the experience is bad both for them and for those who hear them. They should feel that it is an honor to read the Bible and that it must be read worthily.

The children who are to tell the "Stories in the Picture" should be encouraged to do it in their own words.

Session Outline

ARRANGING THE ROOM.

PRACTICING THE EASTER HYMN. Some of the children may serve as a choir and come in singing the hymn, after the call to worship.

PRELUDE. Piano or violin with piano accompaniment, using a familiar church hymn as the music.

CALL TO WORSHIP.

EASTER HYMN. "Rejoice for the Lord Is Risen," *Junior Hymns and Songs*, or "Christ the Lord Is Risen Today," *Hymns for Junior Worship*, or a familiar Easter hymn from any good hymnal.

PRAYER.

OFFERING.

SONG. "Tell Me the Stories of Jesus."

THE PICTURE. "The Resurrection Morn," by Ender. (Facts about the artist and location of the original painting. Given in *Juniors*, April 6.)

SCRIPTURE. Mark 16: 1-7.

STORIES IN THE PICTURE:

"From the Bible"

"Why the Women Came"

"What the Women Saw"

"What the Women Heard" (including Matt. 28: 5-7)

HYMN. "Fairest Lord Jesus."

CLOSING PRAYER.

Session 3. April 20

JESUS' FRIENDS REMEMBER

This is to be a study of one of the great paintings of the Last Supper. The suggestion is made in the juniors' program and plans, in *Juniors* for April 13, that they may be able to find a large copy of a picture of the Last Supper, somewhere in the church or in the home of one of the members. The one most commonly seen is by Leonardo da Vinci. They will need help in finding this picture and in arranging to borrow it for the occasion. If the copy is not a good one or is no larger than the one in the

Primary Picture Set, the latter had better be used for it fits the interpretation given in the juniors' program.

If the Da Vinci or other picture is used the junior who is to give the "Picture Study" will need your help in adapting it to this other picture, for there the Zimmermann picture is interpreted. The pictures are similar and the change will not be difficult.

Since the Scripture passage is not an easy one for juniors to read, it is suggested that they ask you to read it. It is given in two parts in the program. We suggest that you practice reading this aloud until you can bring out all the beauty of its meaning.

The suggestion is made that the juniors look at the communion table in the church auditorium and that if the church service is not held at the same time as their meeting, they might wish to have their session near the table, having the picture for study near by.

You will also need to emphasize the fact (which is mentioned in the juniors' material) that the event on which this picture is based took place before the one they studied last week.

The decision as to the program for next week must be made at this session.

Session Outline

COMMITTEE MEETINGS, plans for next session, arranging the room (twenty minutes).

PRELUDE.

CALL TO WORSHIP. Psalm 118: 24.

SONG. "Tell Me the Stories of Jesus." (Vss. 1, 3, 5, *Junior Hymns and Songs*.)

OFFERING.

HYMN. "Fairest Lord Jesus." (*Junior Hymns and Songs*.)

THE PICTURE. (Facts given by a junior.)

SCRIPTURE. Matthew 26: 17-19. (Read by adult leader.)

SCRIPTURE INTERPRETATION. "The first day of unleavened bread."

SCRIPTURE. Matthew 26: 20-29.

PICTURE STUDY.

REPORT. "One way Jesus' followers remember him today."

LITANY.

Session 4. April 27

JESUS' FRIENDS CARRY ON HIS WORK

If the juniors decided to have an "open meeting" for invited guests, with an exhibit of the pictures they have studied, you will need to help them in deciding a number of matters. Perhaps they will wish to invite their parents, or just certain special guests such as the minister, their church school teachers, or special friends in the church.

The arrangement of the pictures, with a background of brocade, velvet or other

fabric, or on a screen; the securing of the globe or map (suggestions given in juniors' material in *Juniors* for April 20) will require your guidance.

It is suggested that the children who told the stories of the pictures for the three preceding sessions retell them briefly for this meeting. They will need help to condense these for telling. Let them recall the stories to you in a period of preparation and you can suggest the essential things for them to tell. The Scripture passages are briefer and are now familiar to them, but they should read them aloud in advance, to make sure they can do it well.

Help them to select the missionary hymn and practice it if necessary. The new picture, "Jesus and His Friends," by Aubert, should be ready. (This French artist's name is pronounced "O-bare.")

If the juniors plan to mount copies of those pictures cut from *Juniors*, either as single pictures for their guests or in a booklet for a special gift, you will help them to assemble the necessary material. Plans are given in *Juniors*. The songs suggested are from *Junior Hymns and Songs*.

Session Outline

If the juniors are not having the picture exhibit and program, omit the items marked (*).

PRELUDE.

CALL TO WORSHIP. Psalm 96: 2-3.

SONG. "I'm Glad that Jesus Is My Friend."

PRAYER.

OFFERING.

HYMN. "Fairest Lord Jesus."

* INTRODUCTION. (By a junior.)

* SCRIPTURE. Matthew 21: 8-11.

* PICTURE. "The Triumphal Entry," by Deger. Brief story by a junior.

* SONG. "Tell Me the Stories of Jesus." (Stanza beginning "Into the city I'd follow.")

* SCRIPTURE. Matthew 26: 26-28.

* PICTURE. "The Last Supper," by Zimmermann (or the one chosen for study). Brief story by a junior.

* SCRIPTURE. Mark 16: 1, 5-6.

* PICTURE. "Resurrection Morn," by Ender. A brief story of the original painting.

* HYMN. "Rejoice for the Lord Is Risen," or other Easter hymn.

THE NEW PICTURE. "Jesus and His Friends," Aubert.

Introduction

Scripture. Matthew 28: 16-20

Picture Study

"Followers of Jesus Today"

HYMN. "We've a Story To Tell to the Nations," or missionary hymn from the church hymnal, such as "In Christ There Is No East or West.")

PRAYER.

Young People's Leader

A GREATER Teaching Radius

Practical Plans and Methods
Which a Leader of Young People
May Use To Enrich the Lesson

By ERWIN L. SHAVER

A LAW of geometry states that the area of a circle increases in proportion to the square of its radius. A circle with a two-inch radius has an area four times as great as that which has a one-inch radius; a circle that has a radius of three inches has an expanse nine times that of the circle with a one-inch radius, etc. The "radius" of the youth leader's teaching plans follows this geometrical principle! The richer and the more carefully detailed the outline of content and method, the more abundant will be the results in Christian living and growth.

This article suggests some of the specific ways by which the leader of youth may lengthen the radius of his teaching arm so as to secure those joyous outcomes toward which every good teacher works. The ideas expressed here will build upon suggestions that have been made in two recent articles in BAPTIST LEADER, "Organized Information at Your Finger Tips" (June, 1940) and "The Youth Leader's Tool Kit" (January, 1941). The reader should review these two articles before he studies this one.

Better than Lecturing

Some leaders of young people teach only by lecturing without a break. This method may accomplish significant results, but the teacher must introduce frequent variations to avoid monotony. Also, he must use many illustrations to brighten the session. These suggestions may indicate some ways of improving the traditional lecture method:

1. *Have one of your group act as teacher.* Invite him to come to your home some evening so that you can plan the lesson together.

2. *Organize the class into committees to investigate and report on special assignments.* When several young people work together they are inclined to be more interested. Furnish these committees with typed copies of the assign-

ments in order to insure accurate, purposeful work.

3. *Vary the lecture and emphasize its points* by telling a carefully chosen story, by using an appropriate prose or poetic quotation, by reading or having one of the young people read a clipping from a magazine or newspaper.

4. Since so large a part of what one remembers comes by way of the "eye-gate," make use of such visual aids as the following:

a) Show a picture that illustrates or interprets the lesson theme. (Some churches have extensive "picture library")
(Please turn to next page)

FREEDOM OF EDUCATION

THE NATION'S YOUTH, GIVEN EVERY OPPORTUNITY FOR ENLIGHTENED EDUCATION, IS A VAST RESERVOIR OF THE NATION'S FUTURE HUMAN RESOURCES. FOR THIS WE ARE NO LESS THANKFUL THAN FOR OUR MATERIAL WEALTH

Acme



ries" from which leaders may borrow appropriate material.)

b) Make use of a striking cartoon. (Begin a collection of these.)

c) Make more frequent use of maps (which should be available in every church school).

d) Show models of places or things mentioned in the lesson.

e) Take advantage of the interest that young people have in stamps by showing a collection from Bible or mission lands.

f) Show samples of the writings of ancient nations that the lesson describes.

5. Instead of a lecture, play a Bible game some Sunday.

6. Bring in some visiting "resource leader" to develop the discussion and to answer questions.

7. Occasionally give the period to a devotional program, a phase of Christian education that has been too much neglected.

Improving the Discussion

The following methods for improving the discussion are suggested because this means of presenting lesson material has been greatly abused and overused.

1. *Conduct the lesson discussion as a parliamentary meeting* with the class president in charge. State the theme of the lesson in the form of a question for debate.

2. Some youth leaders have found a newer type of discussion, the "panel" method, both fruitful and interesting. A few selected members from the group hold an informal conversation on a problem about which they have studied. The larger group joins in after all sides have been stated and discussed briefly.

3. To keep the discussion from being aimless and going too far afield, the leader should *prepare thought-provoking questions*, not merely those which call for information. Some teachers ask their groups to bring in several questions concerning the lesson. The class uses these as a guide to discussion. A mimeographed questionnaire almost guarantees interesting discussion. The practice of asking young people to "interview" others (older friends, younger groups, "authorities" or "experts") and report their findings to the class often yields valuable results. The interview may take place in person or by mail. It should concern some aspect of the lesson to which a consensus of personal opinions would give point. One leader directed interviews on the question of the most valuable books for young people.

4. *The use of true-false, association, multiple choice, and completion tests* makes an excellent starting-point for a live discussion. After these blanks have been filled out it need not be at all difficult to carry on a discussion

and to keep it close to the theme because it will develop from specific questions.

5. Another approach to problem-solving is secured by *having the young people discuss, from the Christian point of view, various questions, information, and attitudes that their public school studies have presented to them*. This enrichment and reinterpretation are desirable if the church means to become the "conscience of the state."

Stopping—Or Getting Somewhere

So much of our teaching of youth does not arrive. We stop when the bell rings, often in the midst of an undeveloped topic. We ought to sum up the lesson in order to make it "stick." The purpose of the lesson may be emphasized by one or several of the following methods:

1. *Use the lesson materials in a departmental worship service.*

2. *Prepare a poster setting forth the lesson theme.* Place the placard where it will attract the attention of the pupils as they go to and from class.

3. *Keep a class log in which someone writes the central points of the topic each Sunday.* Prepare a code of action with respect to it.

4. *Write a modern parable carrying the spirit of the teachings of Jesus into daily life.*

5. *Ask one young person to prepare a prayer with which to begin the next session.* Let the prayer sum up the truths of the present lesson.

6. *Hold an exhibit of materials that show what the class has been studying and working upon.*

All these suggestions mean more than mere examinations. They are educationally sound and interesting ways of clinching Christian truth.

"HIGH WINDS BLOW ON HIGH HILLS."—
THOMAS FULLER



Remember the Weekday

The leader who has not only social activities but also service and study activities with his group during the week finds abundant compensation for the time spent. This midweek period may be given to make some object or model connected with the lesson, or it may be used to take a trip to see places or persons that were discussed in the Sunday session.

At other times, the group will carry out a project of friendly service for the local church—making some needed article of furniture, redecorating a room, building a worship center, mimeographing a calendar, doing messenger service, buying and dedicating a picture, making a bulletin board and keeping it filled with interesting materials, preparing posters, advertising church events, helping to buy books for the church library, making a Christian flag, furnishing a musical service for the church at regular intervals, visiting the aged or shut-in members of the parish, editing a church school paper, and other similar forms of helpfulness.

Beyond the local church life, many opportunities arise for enterprises of service that utilize happy midweek sessions. Your young people might teach children of the community how to play constructive games and make useful handcraft articles, hold a Christian patriotic service on a national holiday, promote law enforcement, bring the youth of the community into closer fellowship and co-operation, present peace plays, support denominational missionary and social-action programs.

"Red-Letter" Lessons Are Planned!

The lessons that our young people will remember as "red-letter" events will be those of large teaching radius. We must plan these sessions with imagination, thinking not of how little time we can give to our pupils, but rather of what kind of Christian impression we will make upon their lives. To be sure, situations that leave a lasting impression for good often develop without planning, but the wise leader will not trust to luck in this regard. He will seek a variety of activities that make for happy learning. He will avoid monotony in lesson plans and surprise his group with new ways of conducting the period. He will try always to have them enter into, and contribute to, the lesson since learning occurs in direct proportion to pupil activity.

As youth leaders, let us extend our teaching radius to the limits of our physical strength, our intellectual resourcefulness, and the spiritual vision that God will give to those who ask him.

The Forgotten Cloak

A One-Act Play for Presentation Before Easter
Preferably a Few Days Before Good Friday

By GLENN H. ASQUITH

Characters

A Reader
A Mother
A Lame Boy
(about eight years of age)
An Old Man
A Woman dressed in black
A Taxgatherer
Three Travelers
A Roman Soldier
An Angel

Prologue

Reader (offstage, or before curtain): The story of Jesus' work among men may be told in a few, simple words. He mingled with rich and poor, with the learned and the ignorant, and among the common people who were as sheep without a shepherd, he was received most gladly. Perhaps it was because they were more open-minded, or because their need of him was so deep, or their realization of his power so great, that twelve of these plain folk were chosen by Jesus to carry the news of his gospel throughout the world.

One day down the road to Bethany there came a little company of seekers, awaiting the passing of the Great Teacher. They came one by one: a mother

and a lame boy, an old man, a taxgatherer. . . .

(Let curtain part as the voice of the reader fades out, and the figure of the boy and his mother appear on the stage.)

Scene I

SCENE: A road near Jerusalem. A woman walks along leading her lame son. The boy limps slightly.

BOY. Will I run, Mother, and be able to climb trees, and to ride Joseph's little pony? Will I, Mother?

MOTHER. Yes, my son. The Good Teacher never turns away a little boy.

BOY. If only we have enough gold. . . .

MOTHER. This one does not seek gold. He has fed great multitudes—many of them as poor as we.

BOY. How strange that a man should not seek gold.

MOTHER. He is great, but he heeds the lowly; he is strong, but he protects the weak. All that he requires of men is faith.

BOY. I do not understand you, Mother.

MOTHER. You will understand when you have seen him, lad. I have sold all our possessions that you might look on his face. They say that an inner light glows there when children come into his presence.

BOY. I hope he sees you too, Mother. He will know how good you are—how you sold even your precious stone to bring me.

MOTHER. Hush, lad. It was nothing. When you are strong again you will help me in the fields. Soon we will have a new little home. *(She pauses a moment.)* Precious stone, indeed! You are my dearest possession!

(The two have crossed the stage slowly during their conversation. As they go out, an old man enters slowly, carrying a staff. He stops and faces the audience. Leaning upon his staff he looks off into the distance, talking as to himself.)

OLD MAN. Why do I drag this weary old body to Jerusalem? I might have died in peace, with my children around me. Now I shall drop by the wayside, and die alone. Perhaps I am a fool to leave the security of my people and go hunting this Teacher, but they say he speaks of eternal life. The philosophers I know never promised that, and the priests are uncertain about it. This Jesus may have it . . . they say he has . . .



that he has the gift of life . . . the gift of life. . . . *(He sighs, mumbles on, moves on, wearily.)*

(A woman in black enters, representing the widow of Nain.)

WOMAN. I am sure I will know him the moment he draws near. I shall never forget his gentle eyes . . . his noble bearing. I must see him again! He may not remember . . . he helps so many . . . and yet, somehow, I feel that he has not forgotten me. *(With downcast eyes)* Ah, but that day on the street, people crowding around me, and my dead son sitting up before me. . . . I forgot the Healer. I was mad with joy. I never thanked him. Now my life is full to overflowing. I ask nothing more. My son grows tall and strong. He will make a fine man. I want to thank Jesus. I want to tell him that my son grows more like him each day. Oh, I hope he passes this way soon. I want to thank him! *(She goes out.)*

(A taxgatherer wearing rich robes enters. He carries a bag that obviously is heavy.)



TAXGATHERER. Everything brings me gold. (*He shakes the bag so that its contents jingle. He laughs mockingly.*) Gold. Gold in this bag, gold in my strong box, gold in usury, gold in caravans that cross the deserts. Yea, verily, I have much gold. (*He suddenly pauses, looks down on his bag with distaste, tosses it aside.*) But what does gold buy me? I dare not sleep for fear of robbers. In spite of my wealth I am never secure. Peace and joy and friends—these I cannot buy. (*Reflectively*) Old Zacchaeus has peace. This new Teacher helped him discover it. Imagine changing that old fox. Perhaps the Teacher would change me too, for I am no longer young and I would give all my gold for peace. I want to talk to this man who brought contentment to Zacchaeus. Perhaps he will tell me what to do. (*Exit. Curtain.*)

Scene II

The scene opens with the characters of the preceding scene grouped about the lame boy and the old man, who are seated on stones by the roadside.

BOY. Are you sure this is the place they said, Mother? Will he surely pass by here?

MOTHER. This must be the road because these others await Jesus, also.

OLD MAN. Yes, my son, this is the very road. They say that he will pass by here on his way to Bethany.

TAXGATHERER. I paid seven different people for the information and each one said that he would pass this place. It is far enough from the city so that the crowds will have turned back, and it is so far from Bethany that he will not mind resting a moment to talk with us.

WOMAN. I have seen him on this road several times, but I never could get close to him. I wanted to thank him, you know. (*There is no response.*) About my son.

MOTHER (*quickly*). Your son? What about your son?

WOMAN. Jesus raised my son from the dead.

BOY (*in great awe*). From the dead?

MOTHER. It was your son then?

TAXGATHERER (*puzzled*). Perhaps he was only sleeping. . . . But wait, are you the widow of Nain?

WOMAN. How strange that you should recognize a widow.

TAXGATHERER (*ignores this*). I've heard of the Widow of Nain. Her son was dead. They were taking him away when this Jesus came by. . . .

WOMAN. I can scarcely remember that journey through the streets. Only the multitudes of people. And in the midst of them came Jesus. "Weep not," he said. I can hear him now. "Weep not." He touched the bier. Only a few words he spoke, and there was my son calling

me. Just as when he was a little lad and first awoke. "Mother," he would call.

MOTHER (*weeping*). Oh, he understands mothers, this Jesus.

TAXGATHERER (*gets up and paces around*). Does he understand men—eh—men who have grown hard in the fight to grow rich? Men who have no peace, but only gold. You mothers. . . . You are good. You two make me feel like the publican I am.

WOMAN. I think he must care for everyone. He is willing to help those who trust in him.

OLD MAN. I will trust in him. I will trust in him for eternal life.

BOY. I will trust him to make me strong. (*Looks at the WOMAN.*) Like your son.

WOMAN. He will, I know he will. . . .

(*The FIRST TRAVELER enters.*)

TAXGATHERER. My good man, have you seen Jesus of Nazareth on your journey?

FIRST TRAVELER. Jesus of Nazareth? The name sounds familiar. I think that is he of whom they spoke on the hill called Golgotha, but I would not be sure. (*Exit.*)

(*The SECOND TRAVELER enters.*)

SECOND TRAVELER. Why do you not rest in the shade? Why stand here gaping in the hot sun?

OLD MAN. We wait for Jesus of Nazareth. Have you seen him?

SECOND TRAVELER. Oh, you mean the one who was crucified yesterday? Did you really expect to see him go by? (*He goes on.*)



WOMAN. There must be some mistake. Crucified, did he say? He must mean some other Jesus. This Teacher can bring the dead to life!

(*A THIRD TRAVELER enters, hurriedly. The TAXGATHERER grasps his cloak.*)

TAXGATHERER. Why so fast, friend? Does some demon possess you?

THIRD TRAVELER (*tries to free himself*). Let me go! Let me go! Soldiers are coming. They are arresting the disciples of the Nazarene. Let go!

TAXGATHERER (*retains his grasp*). But why should a disciple of the Great Teacher flee? Surely he is honored of all men!

THIRD TRAVELER (*speaking hopelessly*). No longer is he honored. Yesterday his enemies put him to death, and now he lies in Joseph's tomb. He who would have redeemed Israel now lies in a tomb. A tomb!

WOMAN. How did it happen?

THIRD TRAVELER. He knew it was to come! He tried to tell us that he must go unto Jerusalem, and suffer many things of the elders and the chief priests and the scribes and be killed. But we would not heed him. "How could this happen to thee, Lord?" I asked him.

TAXGATHERER. Did he answer you?

THIRD TRAVELER (*ruefully*). Aye. And a strange answer it was. "Get thee behind me, Satan," he said. "Thou mindest not the things of God, but the things of men."

OLD MAN. What did he mean by that?

THIRD TRAVELER. Now that he is gone I wonder many things. (*Stares off into space.*) His kingdom was not of this world, he said. What did he mean? (*Bestirs himself. Looks distrustfully at the group, until his gaze rests once more upon the TAXGATHERER who still grasps the cloak.*) Why do you hold me here—babbling like a silly maid! Would you keep me here until the soldiers come?

TAXGATHERER. I only thought to discover where your master is hiding.

THIRD TRAVELER (*dully*). Jesus is dead.

MOTHER (*as though in a trance, clutches her little son*). No, no! He cannot be dead.

THIRD TRAVELER. Yes, he is gone and hope is gone with him. (*As he staggers out, his cloak slips, unnoticed, to the ground.*)

TAXGATHERER. Look, the fellow must be possessed. He left his cloak. (*He pauses, listens.*) I hear footsteps in the distance. . . . as though a man were running.

(*A Roman SOLDIER enters; greets the TAXGATHERER.*)

SOLDIER. Saw you a fellow running away from here?

TAXGATHERER. Three travelers have passed here within the hour. But tell me—what news from Jerusalem? I hear

that there was a crucifixion. Who were the criminals?

SOLDIER (*slowly*). The names I have forgotten. Two common thieves and a seditious fellow called the King of the Jews. Just a wood carpenter, from Nazareth. A trouble-maker. Jesus, I think the women called him. (*He hurries on. The group stands in amazed silence.*)

TAXGATHERER (*sadly*). 'Tis true, then. Jesus is dead.

WOMAN. This is indeed a sad day in the history of our people. This man did only good and they have killed him. To whom shall the suffering and lonely turn? They never had a friend before like Jesus of Nazareth.

MOTHER. Oh, my son, what will become of you? We possess nothing now. I must beg for a living. What will become of you?

BOY. Now I shall never run. Never. (*Buries his face in his hands to hide his grief. The MOTHER bends to comfort him, slowly urging him to his feet, they go out.*)

TAXGATHERER (*dully*). Gold. I possess nothing but gold. Now it seems I must worship it. (*Picks up his bag and goes off muttering, "Gold, gold . . ." Kicking the cloak aside as he passes.*)

OLD MAN. So this was the Teacher who offered eternal life. What hope for me now? I must go home to die, if I am able to get there. (*He goes out, despairingly.*)

WOMAN (*softly*). That poor little boy . . . and his mother! That unhappy taxgatherer. And that old man, fearing death. How sad for them. (*She pauses, seems to remember her own errand.*) And I! Because I put it off, I'll never be able to thank him. He will never know how my heart bursts with gratitude for the life he gave back to me. All my days I will see his soft compassionate eyes. And I never thanked him . . . never thanked him. (*She pauses, gazes at the cloak beside the road, shakes her head sadly and goes out.*)

Scene III

SCENE: The deserted roadside. Lights dimmed. A young woman, as an ANGEL, enters.

ANGEL. Now all the earth is shrouded in the darkness of its sins; in the foul grip of ignorance and fear, men are saying everywhere that this is the blackest hour of all time. Jesus Christ is dead, they say, and hope has perished with him, and beauty, and love. He who walked the earth as God in the flesh of a man has been slain, they cry. And they are wrong!

All ye people, traveling life's highway, harken unto me: men cannot murder God nor destroy the Christ! This Jesus will live on until the end of time, to comfort, to give strength, to reveal the

love of God the Father. And whosoever believeth on him shall not perish, but have life that is everlasting.

(*A spotlight moves across the scene and rests on the rumpled cloak. THIRD TRAVELER re-enters, wearily.*)

THIRD TRAVELER. I can run no more. There is no sense in running, anyway, for no man can run away from his memories. (*Sits down, gazes wonderingly at the cloak.*) My cloak. I had forgotten my cloak . . . even as I forgot my Lord. (*Strokes the cloak.*) I wore this when I first set out with the twelve, to preach the Kingdom . . . I threw it aside when I tried to walk toward Him in the boat, across the waters of Galilee. . . . It was on my shoulders when that maid in Pilate's courtyard asked me if I knew him, and I denied it. . . . You know me well, don't you, old cloak? Know me for the coward that I am, always trying to run away. . . .

How I wish I could forget his words. He said plainly, "After I am risen again, I will go before you in Galilee. Galilee!" (*He stands spellbound as the truth flashes over him.*) "I will go before you into Galilee." He will meet us there. I almost missed that. Come, cloak. We must run—run back to Jesus now. . . . He will meet us. . . . I must tell John and James. . . . I must tell that little lame boy, and that widow, and the others. . . . (*Throws the cloak about his shoulders in a new ecstasy.*) Come, cloak. . . . We must hurry. Hurry, Simon Peter. . . . Hurry!



WHY Liquor Must GO

A POSTER CONTEST

FOR many years the Northern Baptist Convention has gone on record as being opposed to the organized liquor traffic. We have said that liquor must go. Yet it remains and keeps taking its toll of lost lives, ruined careers, broken homes. What can we do about it? The answer seems to be twofold: Legislate and educate.

The Social Service Committee of the Northern Baptist Convention includes the liquor problem in its field of activity, and is concerned with encouraging the young people of the denomination to seek out the facts about alcohol and then make them available to the public. As a step in this direction a poster contest is being promoted. The committee desires the local church to sponsor the contest by urging its young people to participate, by having an exhibit of the posters that are submitted, by using outside bulletins, store windows, etc., to display the best posters. Then the best posters should be sent to the Convention at Wichita.

The rules of this interesting and educationally worth-while contest are:

1. The general theme of the contest is *Why Liquor Must Go*.
2. Two age groups will be eligible, 9-14 and 15-21. All entrants must be members of a Baptist church that is affiliated with the Northern Baptist Convention.
3. Posters are to be 22 inches by 28 inches in size.
4. Entries are to be sent to Rev. Bradford S. Abernethy, First Baptist Church, Columbia, Mo. They must be mailed not later than April 30.
5. The posters will be exhibited at the Northern Baptist Convention in Wichita, where the winners in the two age groups will be announced.
6. A prize of \$10 will be awarded to the winner in each group. Prints of the winning posters will be distributed throughout the Convention during the coming year.
7. No posters will be returned unless they are accompanied by sufficient postage.
8. On the back of each poster must be written the name, the age, and the church of each contestant.

THEY can conquer who believe they can. . . . He has not learned the lesson of life who does not every day surmount a fear.—EMERSON.

For Your April Party, Try

A Penny Arcade

By ERMA RICHMOND

HOW about a Penny Arcade for your April party? If your club or class treasury needs a pick-up, here's a good way to make some money; and, incidentally, to have fun at the same time. Or, if you do not need to raise funds, omit the charges that are mentioned in various places.

Spread the news of the party by using a cordial telephone committee or by sending out penny postal cards. Either of these should announce the date and the hour of the affair, and also warn the invited guests to come armed with plenty of pennies.

In the hallway leading to the party-room, a doortender greets the guests and requests from them an admission fee of a foot of pennies. Assistants stand ready with foot rules to collect the fee. They also ask each person to check over the collection of coppers in his possession and announce the date of the oldest penny. An assistant marks down this date and the owner's name. One more holdup occurs before the guests are permitted to enter the party-room. A jar, filled with pennies, is on display, and each person must guess the number of pennies it contains, their guesses being noted along with their names.

Tables, each seating four players, are arranged around the sides of the party-room. Each guest receives a score card cut in the shape of a penny, and bearing on its back as many spaces as there are game tables.

At the start of the evening the chairman explains the rules of the party. A time limit of seven minutes will be allowed for each game. The games will start at the signal of a whistle or a gong and when the players hear this sound the next time the games must come to a halt. Instructions for the different contests will be found on each table. Assistants stand ready to help the players with their scoring, and to direct the two highest scorers to the proper table for their next contest. The winning player in each game gets a hole punched in his score card, while the losing players must pay a penny to an assistant, who stands ready to collect. As before, if you are not holding the party for profit this may be dispensed with.

When all of the guests have had an opportunity to compete at each table, check the scores and give a prize to the

winner—the player with the most holes punched in his score card.

Another prize goes to the person who owned the oldest penny at the beginning of the evening, and another to the person who guessed nearest to the correct number of coins in the jar.

Of course no party is considered a success without refreshments so the guests are invited to visit the refreshment table, which is arranged cafeteria style, each article bearing a price card of one, two, or three cents.

Following are suggestions for the penny contests:

Table 1. This table contains twenty-five pennies, laid in a row, "tails up." With an assistant timing them, the players in turn, with their thumb nail, flip the twenty-five pennies over to lay "heads up." The player who performs the task in the quickest time wins the contest.

Table 2. A sheet of paper, rolled into a funnel one foot in length, is propped up on this table. The players in turn stand ten feet from the table and toss ten pennies into the funnel. The player who flings the most pennies into the funnel wins the contest.

Table 3. A large bowl filled with pennies is placed in the center of this table. Each player dons a large cotton glove on the right hand, and balances a potato on a knife in the left hand. At the starting signal they all proceed to fish out pennies, one at a time from the bowl and place them in a pile in front of them on the table, balancing the potato at the same time. If the potato drops off it must be scooped up on the knife and balanced again. At the end of the time limit, the player who has extracted the most pennies from the bowl wins the contest.

Table 4. Pencils and paper are supplied at this table, and the players must make a list of articles that five pennies could buy. At the end of the time limit, the player with the longest list wins the contest. A variation of this game would be to name the store in which the purchases could be made. Call the table a drug store, a notions counter, or a five-and-ten-cent store, etc.

Table 5. A large calendar rests on this table. The players in turn stand ten feet from the table and toss five pennies at the calendar. The numbers on which the pennies land are added,



and the player with the highest score wins this contest. If a penny lands on the line between numbers, no score is counted.

Table 6. Here is another game where a bowl of pennies stands in the center of the table. Each player is given two pencils, and at the starting signal they proceed to lift pennies from the bowl to a pile in front of them on the table, using the pencils as chopsticks. At the end of the time limit, the player with the most pennies in his pile wins the contest.

Table 7. This table contains pencils, and papers that have the words "Copper Pennies" printed across the top. The players must make as many words as possible from the letters contained in these words—"Copper Pennies." At the end of the time limit, the player with the longest list wins the contest.

Table 8. In the center of this table are a mound of pennies and a pair of sugar tongs or eyebrow tweezers. Each player in turn, using the tongs, tries to remove a penny from the pile without moving the other coins. If he succeeds, he has another try; if not, he passes the tongs to the next player. The contest continues in this fashion until at the end of the time limit the player with the most pennies wins the game.

The Playtime Primer for Young People. Do you know your ABC's of good parties? Can you develop party Attitudes, Build Balanced programs, Conduct them well? You need to study your Playtime Primer; price, 40 cents.

This little book of fun suggests games, stunts, and skits as well as banquet programs that will appeal to most young people and that may be prepared by the average group at little expense.

State Cut-Outs

By E. H. JORDAN

TO prepare this game, trace from a map several outlines of each of the forty-eight states of the Union and cut them out. You will need as many sets as you have guests. To save time in preparing them, you might place several sheets of plain paper under a map of the United States, with carbon paper between each sheet. Then trace over the map with a pencil, and you will be able to make several outlines at once.

When the guests arrive, pass around the cut-out states and give each person a pencil. Tell them they must write the correct name of each state in its proper outline. They must also place an X at the point where they think each state capital is located and name the capital. In addition, ask your players to place the letters N, S, E, and W at the proper edge of each state outline, to indicate the correct directions. When they have

finished and signed their names to their work, collect the papers.

The scoring is done in this manner: for each state correctly named, score one point. Each capital correctly named counts two points, and one point additional if the capital is located fairly accurately. Each correct set of compass directions will count four.

There probably will be no perfect scores. You will be astonished how unfamiliar many of the cut-out states appear when they stand alone. On the other hand, you may be astonished at the ability of your guests. If that is the case, and you have a number who come through the test with comparative ease, here is a variation of the game to make it a bit more difficult. In addition to all the other requirements, ask the players to name the ten largest cities of the United States, listing them in their order,

and to follow that with a list of the five largest states. After the scoring has been completed, the three or four highest scorers should be asked to lay out their states so as to make a complete map of the United States. Give them some cardboard backing and paste so that after they have assembled the states they may keep a permanent record of their ability in American geography.

SPORTS WORDS

By Erna Schroeder Hallock

BASEBALL

HERE is one of those guessing games that delight so many party-goers. Furnish pencils and lists containing the fifteen definitions given here. Set whatever time limit that you think will interest your particular players and then start them off. Of course, for this particular game you will need a group of baseball fans.

1. The sweetest place of all
2. A very precious stone
3. Loathsome
4. A small insect
5. A bent piece
6. Often given for charity
7. Not in
8. A sudden success
9. Low
10. A vessel
11. To slip
12. An arc
13. A successful book, play, etc.
14. A weight
15. A minute quantity

Answers on page 41.

Take Time NOW To Cultivate Play Activities

Every young person should acquire a varied experience and skill in many games as one of the ways to prepare for adulthood, when pressing business and home responsibilities mean that new skills are less often acquired. Take time now to cultivate play activities—to master the playing of many games. Then in the years to come you will reap dividends in the form of wholesome recreation interests, friendships, and joyous living.

The skill games that will be suggested next month in "Who'll Be the Winner?" are representative of a type of recreation that deserves serious attention and vigorous promotion among youth groups. They give a form of enjoyment infinitely superior to their greatest competitor—games of chance. The games suggested are based on practice and mastery; the other type of games depend on so-called luck.

Philip Gendreau, N. Y.



MOVING DAY

By Donovan A. Moore

SOME day, when a number of your relatives or friends are sitting around your front room with nothing to do, suggest that they play "Moving Day."

Have the guests note carefully the position of every object in the room. Allow them about three or four minutes for this; then have them step outside. While they are out make a number of changes in the position of furniture, pictures, etc. Be sure to write down each change so you may remember what you have done.

Then call the players back. Hand out pencils and paper and ask them to list all the changes they notice. Finally, offer a prize for the list with the highest score.

You may be surprised at how difficult most people find this. If your group is different, ask them to write both the past and the present location of the items.

The Crown of Fifty Years

By EDWIN PHELPS

THIS year the fiftieth anniversary of the founding of the Baptist Young People's Union of America promises to become signally high lighted by the creation of the Baptist Youth Fellowship in the Northern Baptist Convention. At last Baptist youth should have a genuinely youth-constituted organization, unifying all the present youth interests of the Convention. The consummation of that promise may be regarded as B.Y.P.U. of A.'s crown to fifty years of service to the Baptist youth of North America. A glance at a recent major interest of the B.Y.P.U. of A. and a glimpse at the prospect that seems inherent in the coming of this new youth agency will furnish the warrant for such an assertion.

A Glance Back from the Present

At its convention meeting in 1929 the board of managers of the B.Y.P.U. of A. appointed a Future Plans Commission. Its task was to examine the total young people's work then being undertaken in the Northern Baptist Convention and to outline a forward-looking five-year program for the B.Y.P.U. of A.

After a year and a half of study this commission submitted its findings to the 1931 midyear board meeting. These findings presented the problem of the three major agencies in the Northern Baptist Convention that were working practically independently in the interests of youth. After an examination of the report the Board reached the conclusion that someone must unify this divided approach to the youth interests in the local church.

A Challenge to the Denomination

This board of young people and their counselors, numbering thirty-five and representing twenty-five state convention areas, weighed the far-reaching implications of these findings. The drafting of a proclamation to be presented to the Northern Baptist Convention was the significant outcome of these deliberations. In this proclamation, the board challenged the Northern Baptist Convention to undertake a study of and seek to unify its then existing youth situation. The Union pledged its purpose to lose its identity and merge its functionings in whatever new youth agency the denomination might create.

Once its representatives had been brought to see the greater possibilities of youth service in the proposals that lay before them, it was a comparatively

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.—John 12: 24.

simple thing for the B.Y.P.U. of A. to "proclaim" unification. It was quite another thing, however, for the Northern Baptist Convention to achieve unification. Everyone saw instantly that the undertaking would be beset with doubts and difficulties. Nevertheless, the convention accepted the challenge.

Ten Years of Endeavor

During the intervening years four denominational committees have wrestled with a possible pattern for a unified denominational organization and program. In all of these committees the Union's representatives have persistently pleaded and conscientiously co-operated for the earliest realization of the proclamation principles.

The Union, however, was not content with its declaration regarding the need

AT THE BAPTIST YOUTH CONFERENCE AT DENISON UNIVERSITY, CARL W. TILLER (LEFT) AND LOUIS LUCAS SERVED AS CHAIRMEN OF TWO OF THE IMPORTANT COMMITTEES



for unification of denominational young people's work. In the proclamation the Union also indicated its purpose to acquaint its constituency with the possible values that a unification of the denominational work seemed to promise. So during the past decade the Union's officials and representatives have constantly presented claims of these proposals wherever they have had an opportunity.

The Promise Unfolds

As a climax to these ten years of endeavor on the part of the successive denominational committees, the Baptist Youth Council convened on the campus of Denison University during the Christmas holiday vacation of 1939. This council comprised 139 young people who represented every state convention area and every youth interest in the Northern Baptist Convention. On the sidelines sat twenty-eight of the denomination's leading representatives of seventeen Convention agencies. They "observed"; they gave counsel and advice *when solicited*. After three days of conference the young people agreed upon a form and a function for a unified denominational youth agency that they proposed to call "The Baptist Youth Fellowship."

There followed, then, a year's study of these plans by the young people and their leaders of the thirty-three state Convention areas. Returns from thirty of these state Convention areas have given a thorough endorsement of the proposals for the Baptist Youth Fellowship. During and since that time these proposals for this fellowship have had the critical study of the Council on Christian Education. It is anticipated that the essence of the Council's proposed report to the Northern Baptist Convention at Wichita in May will appear in the next issue of BAPTIST LEADER.

Contributing Influences

As vital as this article seeks to rate the influences of B.Y.P.U. of A. in bringing to pass the unification of Baptist youth work, it would be presumptuous not to acknowledge that many influences contributed to the whole endeavor. Committees, groups, and gatherings of one kind or another in the Northern Baptist Convention, and the Convention itself during a previous period of twenty-five years, have vigorously voiced convictions regarding the need for and the prospect of unification, not only of the young people's work in the denomination but of all phases of Christian and mission-

YOUNG PEOPLE'S LEADER

ary education. However, for one reason or another such unification has not yet been a reality.

What the Promise Holds

When one examines the details of these proposals one may well believe that a new day dawns in denominational youth work when the Baptist Youth Fellowship comes into being. Its inauguration should prove as significant for this generation of Baptist youth and those who follow as was in the inception of the B.Y.P.U. of A. for the youth of fifty years ago and those who have followed in their train.

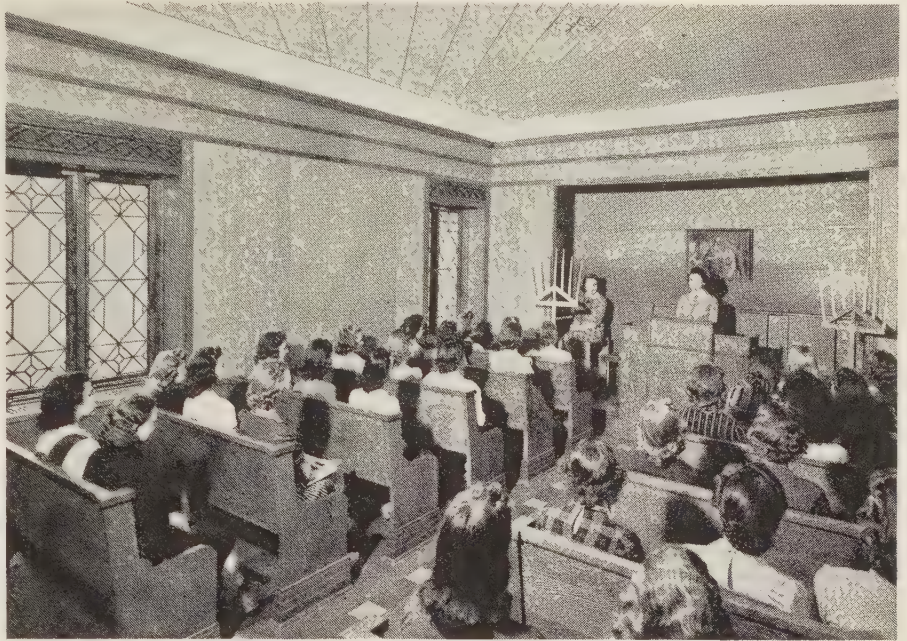
This Baptist Youth Fellowship, operating under the authority of the Council on Christian Education, should accomplish three vital goals. The first is to provide the denomination with an all-inclusive, continent-wide youth fellowship determined to relate youth more effectively to the denomination's share in converting the kingdoms of this world into the Kingdom of our Lord and Saviour, Jesus Christ. The second will be to see that all existing youth organizations continue to receive the aid and the counsel that they need in order to maintain their enriching contributions to the lives of youth. The third will be to enlist and assist these youth groups in discovering greater possibilities for service that may be found by unifying and promoting their programs in the interests of all the youth of the church and the denomination.

A Crown Indeed

For the present-day leadership of the B.Y.P.U. of A. to co-operate with the leadership of other denominational youth interests in the fullest realization of this Baptist Youth Fellowship will indeed be a crowning event to this fifty-year "Symphony of Achievement" that has been sketched so briefly previously in these pages. In a way, the B.Y.P.U. of A. celebrates its fiftieth anniversary by passing through a metamorphosis, its existence being a necessary antecedent to something more gloriously promising in the Christian development of Baptist youth. We anticipate that the Baptist Youth Fellowship will be as much more serviceable compared with the past achievements of the B.Y.P.U. of A. as the butterfly is much more beautiful when compared with its antecedent chrysalis.

■
UNCEASINGLY contemplate the generation of all things through change, and accustom thyself to the thought that the nature of the universe delights above all in changing the things that exist and making new ones of the same pattern. For everything that exists is the seed of that which shall come out of it.—MARCUS AURELIUS.

April, 1941



"Let Us Go into the House of the Lord"

First voiced by the psalmist centuries ago, this invitation has had countless reverberations throughout the years. Its echo has been heard in all parts of the world, and response to it has had value to countless numbers of people.

It is uttered again on the campus of Colorado Woman's College in Denver, where a little chapel has been dedicated to the spiritual development of the four hundred students who attend that school. This sanctuary of prayer is not large, but in detail and design it contributes richly to the devotional activities on the campus. Tiny stained-glass windows have taken the place of the large windows of the former classroom. A small electric organ and an altar add to the chapel's atmosphere of worship.

The doors to Memorial Chapel are open always, calling to the young women who study at this Baptist school to enter and worship in the "house of the Lord."

PETER

By Gladys McGuire

"Master, I'll follow you all the way,
To prison or death," he said.
Then he slept as one who was unconcerned
While the heart of his Master bled.

"Master, I'll follow you all the way."
That was his one desire.
Then he said to the maid, "I knew him not,"
And he warmed his hands by the fire.

"Master, I'll follow you all the way,"
O, if only my vow I'd kept!
But I warmed my hands by the fire of life;
Then I wept—as Peter wept.

■
It is the supreme art of the teacher to awaken joy in creative expression and knowledge.—ALBERT EINSTEIN.

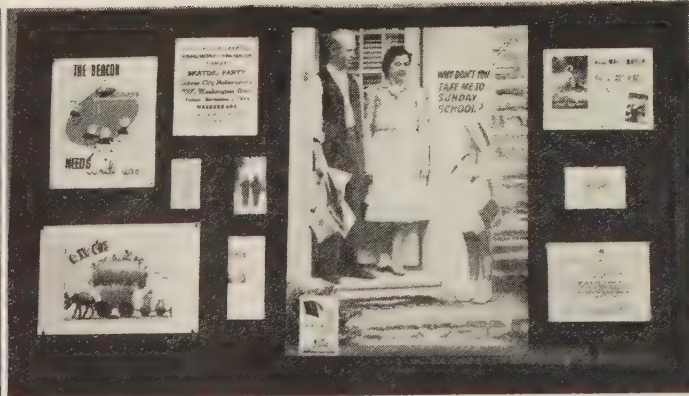
"He who learns and learns,
And does not what he knows
Is like the man who plows and plows,
Yet never sows."

■
We learn by thinking and then doing. When a person ceases to ask questions and to ponder over problems, he has ceased to grow and is beginning to die mentally.

■
KEEP close to duty. Never mind the future, if only you have peace of mind. Be what you ought to be; the rest is God's affair.—AMIEL.

Answers to "Sports Words" on Page 39

- | | | |
|------------|-------------|-----------|
| 1. Home | 6. Ball | 11. Slide |
| 2. Diamond | 7. Out | 12. Curve |
| 3. Foul | 8. Strike | 13. Hit |
| 4. Fly | 9. Base | 14. Sink |
| 5. Hook | 10. Pitcher | 15. Drop |



Ralph Berry

The Bulletin Board

BEFORE

How uninteresting a neglected bulletin board looks! The announcements are spaced poorly or tacked on at all angles. No thought has been given to timeliness, new materials have been placed directly over the old, identical notices are given valuable space, bulletins in fine print have been posted too high to be read easily, and outdated, worn posters add to the general disorder. The board does not supply accurate information and it certainly does not contribute to the appearance of the school.

AFTER

The bulletin board usually serves to announce future dates, so all outdated materials have been removed. The appointment of one person to care for the board and a few minutes each week transfers the neglected eyesore to a neat and timely arrangement. The notices in fine print have been placed at eye level and attractive posters have been spaced so that their value is not lost. The board contains information concerning various fields of activity in an effort to attract the attention of all.

What Shall We Study?

April Offerings to Intermediates, Seniors, and Young People

KEYSTONE GRADED COURSES

Intermediate (Junior High)

FIRST YEAR, COURSE VII, PART 3—"FOLLOWING THE GREAT LEADER"

These lessons are designed to lead boys and girls to become followers of Jesus Christ and to help them find, as his followers, the abundant life. The development of Christian traits of character is emphasized. Biblical interpretation, picture studies, and illustrations are arranged to encourage pupils to establish a personal relationship with Jesus.

SECOND YEAR, COURSE VIII, PART 3—"THE LIGHT IN THE CHURCHES"

This quarter's lessons are designed to develop loyalty to the church by teaching something of the nature and the meaning of the church, the story of the local church, the rise of denominations, and the formation of ideals of what a Christian church should be and do.

THIRD YEAR, COURSE IX, PART 3—"THE WAY TO GOD"

Pupils are capable of a much clearer conception of God than most of them have. This course seeks to help them clarify their thinking about God and to identify themselves with his plan. A study of the nature and the character of

God aims to develop the ideas of God that pupils especially need at this particular stage of growth.

Senior

FIRST YEAR, COURSE X, PART 3—"PRACTICING THE CHRISTIAN LIFE"

A Christian mastery of self through the right uses of body and mind, Christian relations to others, and the building of a life program that provides for the Christian use of time and money are discussed. The course aims to guide pupils in developing health habits, correct patterns of thinking, and a generous and sympathetic attitude toward other people.

SECOND YEAR, COURSE XI, PART 3—"WHICH WAY FOR A CHRISTIAN?"

This unit deals with the personal problems of Christian boys and girls. The course leads the teacher to discover the areas of conflict in the lives of her students and to guide them toward a fully believing and victorious life. Group relationships, family, church, school, boy-and-girl associations, and the Christian's task in the state are presented for study.

THIRD YEAR, COURSE XII, PART 3—"THE CHURCH FACES TODAY'S WORLD"

In this course the Christian student considers his need of a great loyalty and

the church's need of his service. The church's part in developing interracial co-operation, economic justice, political freedom, peace, and world fellowship is emphasized. The climax of the series comes in the lesson, "Baptists in a Time Like This."

UNIFORM LESSONS

This quarter begins a six months' study of the Acts, the Epistles, and the Revelation, and seeks to teach the history of the early church and the secret of its power as a background to the building of an effective church today.

MISSION STUDY

Besides the mission study books listed on page 45 of the January BAPTIST LEADER every young person ought to read *Three Sisters—The Story of the Soong Family of China*, by Cornelia Spencer. This story is based upon actual data from the lives of the three remarkable Soong sisters, one of whom is Madame Chiang Kai-shek.

An American Exodus—A Record of Human Erosion, by Dorothea Lange and Paul S. Taylor, describes the scenes of the great American migration of today. The photographs in this unusual book tell more eloquently than words the suffering and the problems of the migrant workers and their children.

The Test of a Growing Christian

By GRACE HOLLINGER

This is a continuation of the unit begun last month. At that time we offered as the purpose of the unit: a desire to help junior high boys and girls to grow in understanding of the Christian life, to develop an appreciation of the church, and to come to some definite conclusions as to one's personal relationship with Christ. The two topics immediately following conclude the unit.

APRIL 6

ARE WE LOYAL TO CHRIST?

Scripture: 2 Peter 1:5-9; 3:18;
1 John 1:7

Aim for This Session

To help young people to see that loyalty to Christ means a constant loyalty to him throughout all their activities at home, school, church, play, or work. If properly conducted, this program may lead some of the young people to a definite commitment and consecration to Christ.

Suggestions to the Leader

Follow the general outline of the material as it appears in *Teens* for April 6, page 110. If you think it will help to build up the section, "Loyal to the End," ask one of the members to try to find present-day instances of Christians who have remained loyal to Christ in spite of hardships.

Ask a committee of boys and girls to work together on a code that might be accepted and put into practice by the group. This will save time when the building of a code is suggested in the meeting. Explain that the members need not accept this code as it stands, but that you have asked the committee to make this preparation so that the group would have something to work on. If the group does not care to work that rapidly on a matter of such importance, you might plan to use this code as a part of the worship service.

Hold the worship service at the close of the meeting and plan to make it a candle-lighting ceremony. You will need one large candle and enough smaller ones so that each member of the group may have one.

A Suggested Order of Service

MUSICAL PRELUDE.

HYMN. "All Hail the Power of Jesus' Name."

SCRIPTURE READING. Matthew 21:1-11.

THE TOPIC PRESENTED. The leader

will explain the aim for the topic and discuss how it fits into the discussion of the past few weeks. He will use also the material in the first paragraph of the *Teens* article.

The section, "Jesus and the Crowd," should be introduced by such questions as these: "What kinds of people made up the crowd at the time of the triumphal entry? What became of these same people less than a week later at the time of Jesus' trial and crucifixion? Why were they able to forsake him so quickly? Can we compare the people in this crowd with similar people and crowds today? With ourselves?"

DISCUSSION.

READING. "A High Way and a Low," by John Oxenham.

HYMN. "I Would Be True," or "Are Ye Able?"

DIRECTED MEDITATION, or CANDLE-LIGHTING SERVICE. (Use as Scripture the passages suggested at the beginning of the topic: 2 Peter 1:5-9; 3:18; 1 John 1:7.)

HYMN. "O Jesus, I Have Promised."
CONSECRATION PRAYER.

Questions for Discussion

What does it mean to be loyal to Christ?

How is our loyalty to Christ tested in school?

When is it sometimes necessary to choose between loyalty to the gang or to Christ, to the popular cause and to Christ?

Possible Projects

Calling on shut-ins is one way of service to Christ. Make plans to visit regularly in certain homes, leaving flowers or reading and singing to the patients who would welcome such efforts.

Each member of the group should make this next week one of special meaning in learning to know God. Plan to spend a certain time each day in prayer, Bible reading, and church services.

APRIL 13

THE EASTER MESSAGE FOR US

Scripture: John 11:20-27

Aim for This Session

The commitment to Christ that last week's topic should have brought forth should bring with it a strong faith in the final triumph of truth, goodness, and

love. Easter brings just such a message and this topic, if properly handled, should set forth the message so that junior high boys and girls may understand it.

Hints to the Leader

Talk this topic over carefully with your pastor. Probably he will have such a full program for this day that he may not be able to lead the meeting for you, but he may offer to sit in the session for a while and answer any questions that are asked. At any rate, he should be able to give you some guidance in developing your discussion material.

Appoint a committee to plan a worship service. Ask them to try to arrange for some special Easter music or to provide an opportunity to study some of the famous Easter pictures. See the materials suggested below. An entire worship program might be built around a study of the messages in Easter paintings and hymns, with appropriate Easter Scriptures read at the proper moments.

Spend a good deal of time in preparing material that may meet the questions that the group might ask. Try to think of the sort of questions that might arise in your particular group and be prepared with help from your pastor, from your lesson helps, or from Scripture you have studied.

You may want to ask the Worship committee to prepare a service long enough to last the entire meeting. Some groups may not feel the need for any discussion on this subject and they would like the change offered by an inspirational service made up of good music, picture study, or thought-provoking drama.

Materials for the Worship Committee

See this issue of BAPTIST LEADER for good drama appropriate to the Easter season.

The following books give studies of well-known Easter hymns:

Stories of Hymns We Love, by Cecilia Margaret Rudin.

Famous Hymns with Stories and Pictures, by E. H. Bonsall.

Worship Programs in the Fine Arts, by Alice A. Bays.

Hymns and Hymn-Makers, by D. Campbell.

Hymn Stories, by E. Colson.

One Hundred and One Hymn Stories, by D. F. Price.

Lyric Religion, by H. Augustine Smith. Books containing picture interpretations:

Christ in the Fine Arts, by Cynthia Pearl Maus.

The Gospel in Art, by A. E. Bailey.

See particularly such pictures as:

"Holy Women at the Tomb," by Ender.

"Easter Morning," by Hofmann.
 "On the Way to Emmaus," by Plock-hörst.
 "Peter and John," by Burnand.
 "The Walk to Emmaus," by Girardet.
 "The Supper at Emmaus," by Eichstaedt.
 Stories for use in the program:
 "A Handful of Clay," by Henry van Dyke—see *The Blue Flower*.
 "A Lesson in Faith," by Gatty—see *Parables from Nature*.

A Suggested Order of Service

HYMN. "Christ the Lord Is Risen Today."

SCRIPTURE. John 20:1-31.

PRAYERS. Ask several of the group to offer up short prayers of praise and thanksgiving, of consecration for the future work of the group.

HYMN. "Crown Him with Many Crowns."

STORY. "A Handful of Clay," by Van Dyke.

SOLO. "I Know that My Redeemer Liveth."

PRESENTATION OF PICTURE. "Holy Women at the Tomb," by Ender.

THE TOPIC PRESENTED.

DISCUSSION.

HYMN. "Fairest Lord Jesus."

BENEDICTION.

Additional Hymns

"Low in the Grave He Lay."
 "Proclaim the Tidings Near and Far."
 "O Joyous Easter Morning."
 "All Hail the Power of Jesus' Name."
 "Welcome, Happy Morning."
 "Come, Ye Faithful, Raise the Strain."

Additional Scriptures

Acts 2:24; 1 Corinthians 15:1-11;
 any of the Gospel accounts of the resurrection.

sending some really great music to the group, so that they can realize the meaning of the topic.

Enough Bibles so that each member of the group may have one, also papers and pencils, or blackboard and chalk, in case you have need for them.

Pictures of famous composers and pictures or exhibits of familiar or unfamiliar musical instruments.

To Enrich the Meeting

You might have a simple concert before your regular meeting starts. A five- or ten-minute program would bring forth the talents of the members of your group and would also provide time for the boys and the girls to sit still and feel the presence of God as they listen to the good music. If you have no talented members, use recordings or a radio.

Additional facts of the Antonio Stradivarius story will be found in *Worship Programs and Stories for Young People*, by Alice A. Bays.

A Suggested Order of Service

Why not have the worship service come at the close of the meeting instead of at the beginning? This would be particularly appropriate for tonight, because you could thus sum up the fact that "God Speaks to Us through Music." Instead of the usual Scripture reading and spoken prayer, use hymns to perform the same functions. Explain to the group before you begin that you are planning to sing the service through. Before announcing the number of each hymn, suggest the purpose for which you inserted that particular hymn. In other words, "Let us now praise God, as we sing Hymn No. —." "Let us listen as God speaks to us through the Scripture of Hymn No. —." Such a worship program could be as follows:

We Praise God—"Rejoice, Ye Pure in Heart."

God Speaks through the Scripture—"The Lord Is My Shepherd," or "The King of Love My Shepherd Is."

We Talk to God through Prayer—"Dear Lord and Father of Mankind."

God Challenges Us to Service—"Jesus Calls Us."

We Respond—"Living for Jesus."

If such an arrangement is followed, the meeting will progress as in this example:

Instrumental program while the group sits at attention.

The Topic Announced.

Scripture: Psalm 150.

Prayer: A short prayer, seeking God's presence in the meeting and asking him to speak through the music that he has inspired men to write, and to make the group receptive.

God Speaks to People Today

By BETTINA GILBERT

Purpose of This Unit

The following three topics—two in this issue and the third appearing next month—should help junior high boys and girls to realize that God may be found everywhere, in all phases of daily living. Worship opportunities present themselves everywhere, and thinking Christians will be swift to take advantage of such moments.

Someone has said that God is the author of all great works, not man. The great masters received their inspiration from God. In listening to great music, we can believe that this might be true. In looking at the great paintings we find it difficult to believe that they came only from the mind and the hand of human beings. If we can learn to appreciate the best in art, we can begin to understand God's messages that come to us in this way.

A Possible Project

Tie the topics together in some undertaking that will show the boys and girls the reason for discussing such subjects. Study the available art centers in your vicinity—the galleries or private collections—make trips to these places and discuss the things you saw there. Encourage individual collections and discussions on the messages in the paintings. Music-memory contests, programs built around the talents of the members of your groups, and a discussion of the stories behind the writing of some well-known hymns would strengthen the material on "God Speaks through Music." The topic on "God Speaks through Nature," will be enhanced by hikes,

bird studies, nature collections, etc. Make some special effort to help the intermediates to observe the yearly miracle—the change from winter to summer.

APRIL 20

GOD SPEAKS THROUGH MUSIC

Scripture: Psalm 150

In the first place, select two or three leaders for this meeting who are keenly interested in music. Call them all together and read through carefully the material in *Teens*, for April 20, page 126, dividing up the different sections so that each leader has certain responsibilities. One person might take the section on "I Need Music"; another person who particularly likes to lead discussions could take the section on "What Is Music?"; and the third person will take the conclusion, "Are You Listening?" and "Without a Song." The leaders will want to meet together at least twice, first to go over the material in *Teens*, reading it through and deciding on how they will divide it, what person will conduct the worship service, who will give the summary, and so forth; then they will need to meet again to prepare the room, assemble all necessary materials, and discuss the changes they have made in the materials to make them fit in with the interests and the needs of the group.

Materials Needed for the Meeting

Victrola records, or a radio, musical instruments, or some means of pre-

THE INTERMEDIATE SOCIETY

The Topic Discussed.
General Discussion.
Realizing the Topic through Worship.
Presentation of service of music.

APRIL 27

GOD SPEAKS THROUGH PICTURES

Scripture: *Exodus 3: 1-8; Luke 2: 1-20;*
Matthew 27: 45-56

You will need at least two leaders for this meeting, one to act as Interpreter and the other to be Master of Ceremonies in connection with the "Information Please!" section. Select as Interpreter one of the older members of the group, someone who will give a great deal of time and thought to preparation, someone who can capture the interest of all the members of the society. That person will encourage the members of the group to take part; he will move from one step to the next at exactly the right time; finally, he will sum up the ideas presented, both by the boys and the girls and from the material in *'Teens*, for April 27, page 134. He will strive to maintain an atmosphere of reverent appreciation at all times. Group participation is important for the Bible readings and the discussion of facts evident in each picture, together with drawing out individual ideas as to the truth behind these facts. These should form the most vital part of the meeting.

If possible, the Interpreter should secure a copy of *The Gospel in Art*, by Albert E. Bailey, or *Christ and the Fine Arts*, by Cynthia Pearl Maus. These will furnish much additional material for the meeting. These books should be available in your local library. Perhaps your pastor has them, or knows where they may be obtained. The pictures mentioned in the *'Teens* material may be secured for one and two cents apiece from The Perry Pictures Company, Malden, Mass. Write well in advance of this meeting, asking them for the latest prices and the best way to display these pictures in the meeting. Some of the State Convention offices have stereopticon slides that they will rent for a small sum. Write to them and ask whether or not they have the suggested pictures. If these slides are available, then you can throw an enlarged picture on a screen where the whole group may study the painting together.

The Master of Ceremonies for the "Information Please" section will be responsible for securing the services of the four members who are to act as experts. These will discuss the questions together, and before the meeting

they will all hold a brief rehearsal to make sure that everyone understands what is required. This is important, for the answers to some of these questions provide the background necessary for the development of the rest of the meeting.

Room Arrangement

For the quiz, have the room well lighted, but arrange screens before the materials that are to be used later and should not be disclosed too early. Ask the experts to sit in a semicircle around one side of the table only. The Master of Ceremonies may stand to one side of the table and thus seem to control not only the table but the audience as well.

The lighting for the picture studies depends on the method of presentation. If you pass around small prints for each member to examine, you may have the ceiling lights on. If you have been able to secure slides, naturally you will want the room in darkness. Make sure that your screen is so arranged that it will not interfere with the concluding portion of the lesson—that of the presentation of "The Portrait."

For this latter part of the meeting, arrange the portrait where it can be lighted by a lamp or bulb that will shine down upon the picture. If you can have lighted tapers on each side of the picture and an open Bible on a stand in front of it, the scene will be doubly effective. The lights need not even be turned up for the closing prayer; if you choose, the members of the group can file silently out of the darkened room after the prayer is ended.

A Suggested Order of Service

No separate worship service is necessary. The whole meeting should be a worship experience in itself. Play such hymns as are suggested in the body of the material and in addition (where they seem appropriate) sing or play:

"We Would See Jesus."

"O Jesus, Thou Art Standing."

"O Come, All Ye Faithful."

"O Jesus, Once a Nazareth Boy."

Follow the *'Teens* material for suggestions for the reading of Scripture and general discussion. Allow an opportunity for short periods of prayer where they seem most appropriate to you.

Projects Growing Out of the Meeting

The group might become interested in starting a picture file for the church school. For this purpose they could collect religious pictures found in Scripture calendars, magazines such as the *National Geographic*, the *Ladies' Home Journal*, etc. Then they could classify these as nature, travel, everyday situations, Palestine, Egypt, Old Testament,

Life of Christ, Paul's Journeys, etc. Then they could be mounted carefully and filed where they can be obtained easily.

The group might enjoy a trip to a near-by art museum. For this you would need an adult who knew something about art.

You might plan an art exhibit of your own, using the collected pictures mentioned above, or sketches made by the members of the group.

If "The Portrait" section of your meeting seems successful, you might elaborate on it and use it as a service somewhere in your community.

TOPICS TO COME

Because Mother's Day comes in May and everyone turns to Mother as the center of the home, the topics for discussion next month consider home relations and responsibilities. Then, because the home has such a strong influence on world relationships, the unit tries to show intermediates how important it is that proper attitudes should be started right at the beginning among brothers and sisters and parents. The unit, "Appreciating the Home," begins on Mother's Day and continues through the month. The topic for the first Sunday in May is the conclusion of the unit "God Speaks to People Today," that began in April. The topics are as follows:

May 4. God Speaks through Nature. 1 Kings 19: 9-18; Psalm 19: 1-6.

May 11. God in My Home. Deuteronomy 6: 5-9; Matthew 6: 6a.

May 18. My Hours at Home. Deuteronomy 5: 16; Romans 12: 3-5; 9: 11.

May 25. Peace Begins at Home. Romans 12: 14-21.

MORE TOPIC HELPS

The comments continue to come in on these topics for the intermediate society. What is your opinion of the materials furnished here each month?

Many of the societies favor a return to the one-magazine presentation of the topic rather than the present arrangement whereby the background material is offered in *'Teens* and the leader's helps in BAPTIST LEADER. Accordingly, beginning with the July 6th issue, all material for use in the weekly meeting of a junior high society will appear on two pages of *'Teens*. In addition to a development of the subject, extensive leader's helps will be offered—suggestions for appropriate hymns, readings, questions for discussion, leads for projects, and a possible outline of the meeting.

Adult Leader

For Better Teaching

FOUR SUGGESTIONS OF FIRST IMPORTANCE

By ROBERT HENRY MILLER¹

IN times of rapid change it is well to be careful lest we discard, merely because it is old, something that is useful and good. Of teaching methods, the following four are old but very good:

Know the lay of the land and the location of all places mentioned in the lesson.

Few races have been so intimately associated with their land as the Jew with Palestine. Therefore, we shall not be able to understand them unless we are familiar with their land.

For example, the story of Ruth gets fresh interest when we know that from the heights of Bethlehem-Judah, burnt as they were with drought, Elimelech could look across the Dead Sea upon the Moabite grain fields.

The whole of Bible history is illuminated by the fact that Palestine, not more than fifty miles wide, is a bottleneck connecting the two richest and most powerful areas of the ancient world, Egypt in the Nile Valley and Assyria and her successors in the Tigris-Euphrates Valley. The Jews could not help being interested in world affairs. For good teaching you need good maps, and you and your students should make frequent use of them.

Some facts must be learned, if God's Word is to fill the place in our lives that it should fill.

This is as true of the church school as it is of the public school, as true of an adult Bible class as it is of the primary classes. Some of the thinnest and most sterile performance that goes on under the name of the church is the discussion treatment of problems by those who have no solid basis of biblical knowledge upon which to base their thinking.

There are few things more exciting than the mastery of facts which one has not known. So long as people are learning something, their attendance and interest are assured.

Once you get the facts of the Bible stuck in the minds of your class members, you can be sure they will think

Whether you are teaching little children or adults, it will repay you to read this very brief, clearly written article. The observance of the four simple principles here set forth, when preparing and presenting the lesson, will produce fine results.

■

them over after class when they are alone. That is the way the seed begins to grow and to bear fruit.

Perhaps a little less moralizing and theorizing of our own and a little more effort to teach the content of the Bible itself, would make our efforts more fruitful.

Drill, drill, drill!

This sounds old fashioned, but I use drill daily with a group of one hundred young people between the ages of eighteen and twenty. I am convinced that this old method still has a good deal of life in it.

Drill may take the form of a series of questions or of statements by the teacher,

The Prayer Thou Gavest Me

By Florence Moon

The prayer He gave has naught of selfish quest.

But that the Father's name might hallowed be.

In time of doubt or fear, I find it best

To pray the prayer that Jesus gave to me.

His kingdom I may reach, and dwell therein

If I but do His will. Forgiveness free Is mine if I forgive, and keep within

My heart the prayer that Jesus gave to me.

O Thou, who traveled all the paths we tread,

And overcame temptation, help me see Thy way, and say the things Thou wouldst have said,

That I may pray the prayer Thou gavest me.

leading up to the name of some place or person, which the class then supplies, calling it out in unison. This method can become as exciting as a football pep session.

Or an individual student may be asked to review the important facts of a former lesson or chapter or book. This gives him a sense of mastery and importance which is altogether good, and binds him more closely to the class.

The teacher who takes a little time at each meeting of the class to pick up the lines of their previous study will *per force* lift certain of the most important facts into prominence and fix them securely in the minds of his students. A few important things well learned is vastly better than a mass of material that is forgotten.

Don't be afraid of becoming excited over your work.

How one can teach the most living and joyful book in the world and not get excited over it is hard to understand.

The stories themselves are exciting. A man rises from idolatry to high faith in one God, a faith so radiant that it lives and grows in the hearts of his descendants for three thousand years. A great leader pulls a band of slaves from the clutches of one of the world's most powerful tyrants, leads them through five hundred miles of desert, teaches them a law which has been the world's model ever since, organizes them politically and wins for them a home, all in less than fifty years. A frail, self-supporting, hated apostle, with the aid of a few boys, builds Christian churches in strategic centers of the Roman Empire so effectively that within two and a half centuries after his death the whole Empire declares itself Christian. If a teacher doesn't get excited over these adventures, he has missed the spirit of it all.

And we have said nothing of the effect this teaching can have in the lives of students, which is even more exciting. Don't restrain your enthusiasm. If you are to convey the whole of the truth you teach, your spirit must glow.

¹ Dr. Robert Henry Miller is Professor of Religion and Philosophy, Manchester College, North Manchester, Ind.

More about the Panel Discussion Method

A New and Effective Teaching Procedure for Use with Adult Classes

By CLARENCE R. ATHEARN

IN the first installment of this article (BAPTIST LEADER, March, 1941), it was stated that the interest of many an adult class would be increased by an occasional use of the panel discussion method. Such discussion, by reason of being a democratic procedure, proves especially effective in the handling of difficult social issues. As an illustration, suggestions were made showing how the quarterly temperance lesson might be presented by means of a panel discussion.

The organization of the panel was explained in some detail. On the panel might be the teacher of the class (who would preside), a doctor, a lawyer, a teacher, and a mother. These persons would be seated at a table within view and hearing of the entire class. Guided by the teacher, they would discuss the issue. Each would make his contribution to a fair understanding of the situation. How the discussion would proceed, and how it would be concluded, would have been arranged at a preliminary meeting of the panel. At the conclusion of this prearranged discussion, members of the class would be permitted to ask questions or to offer comments.

Inasmuch as in the discussion of such a subject there sometimes is more heat than light, the panel members should be prepared to answer these questions with accurate knowledge from authoritative sources. The preliminary meeting, or meetings, of the panel, therefore, should be provided with suitable study and reference material—books, posters, charts, evidence of all sorts. Such material may be obtained from the Social Education Division, Department of Christian Education, The American Baptist Publication Society, or from the headquarters of any of the national temperance organizations. In addition, the group should have all available data on local conditions. This may be gathered from police department reports, from articles in the daily press, and from surveys or studies made by local organizations. A large map of the community, showing schools, churches, and places where liquor is sold, might be prepared for display.

Developing Practical Conclusions

When the panel discussion has continued for a suitable length of time, the chairman should begin to direct the dis-

cussion toward some fruitful outcomes in the realm of practical activity. The specific activity to be emphasized will depend, of course, on local needs. The following are suggested as possibilities:

1. The formulation and adoption of Temperance Resolutions. These resolutions should have been formulated tentatively in advance by the members of the panel; the entire class should then contribute to the final statement. These resolutions should be drawn up so carefully that they can be given a wide circulation.

2. A library committee might be appointed to arrange with the local public library to put temperance books on display.

3. An exhibit committee might be appointed to secure space in local department stores, bank windows, etc., for the display of temperance posters.

4. Committees might be appointed for survey work. These committees would gather data on local conditions, secure factual answers to questions raised during the class discussion, etc.

5. The appointment of a permanent church committee on temperance problems and progress in your town. This may be one very practical outcome of the discussion.

The reports made by these committees may well form the basis of future class discussion of the liquor problem.

General Observations

1. The subject chosen for panel discussion must be one which allows diversity of opinion without being too sharply controversial. Lessons dealing with the application of Christian principles to current social issues afford the best topics for panel discussion.

2. A chairman of considerable ability and experience is essential.

3. Panel members should be outstanding representatives of the church and community; men or women who have something to contribute to the subject from their knowledge and experience should be secured.

4. Preliminary study and preparation are advisable for panel members.

5. Illustrative and source materials should be provided, thus giving the discussion a basis of factual knowledge.

6. Provision should be made for fruition in practical activities.

7. It would be best not to use the panel method too frequently, unless there is a demand for the continuation of the discussion.

8. The panel discussion should not exclude time for worship, and subjects should be chosen which are in keeping with an atmosphere of reverence.

A PROFITABLE AND HIGHLY INTERESTING CLASS SESSION IS CERTAIN WHEN THE LESSON IS PRESENTED BY MEANS OF A CAREFULLY PLANNED PANEL DISCUSSION



International Sunday School Lessons

Theme for the Quarter: Christianity Reaches Out: Studies in the Acts, the Epistles, and the Revelation

(First Half of a Six Months' Course)

Aim: Through a study of the Acts, the Epistles, and the Revelation, to learn the history of the early church and the secret of its power in order the better to co-operate with God in building an effective church today

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON I—APRIL 6

Christ Promises Power

Luke 24:48-49; Acts 1

Acts 1:1-12

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

KEY VERSE: *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8*

TO BE READ EACH DAY

Mar. 31. M. God's Promise through Joel. Joel 2:28-32

Apr. 1. T. Christ's Promise to His Church. Acts 1:1-12

Apr. 2. W. The Office of the Spirit. John 16:7-15

Apr. 3. T. Gifts of the Spirit. 1 Corinthians 12:1-11

Apr. 4. F. Spiritual Repression. Isaiah 44:1-8

Apr. 5. S. The Spirit of Truth. John 15:20-27

Apr. 6. S. Strength in the Lord. Ephesians 6:10-18

SCRIPTURE SAYS—

By W. W. Adams

During the next three months our lessons will be based upon the Acts. We need to understand clearly certain facts regarding this book.

The Acts is a continuation of the Third Gospel, which is referred to as "the former treatise" (1:1). Theophilus is addressed in the introduction of each book (cf. Luke 1:3). Theophilus was a man of rank, perhaps a Roman official possessing some wealth. He may have borne the expense of publishing the two books.

Jesus is the subject of both narratives. The dividing point in the story is the ascension of Jesus. In the Gospel, Luke recorded what Jesus "began" to do and to teach. There we read of Jesus' birth, ministry, death, resurrection, ascension. That book also gave promise that the story would not end with the ascension of Jesus: there would be a fitting sequel, containing what Jesus *continued* to do and to teach.

The Acts then is not a record of the

doings of the apostles as such. Of the original Twelve, only Peter and John figure prominently in the story. The author was not writing the record of the apostles, but an account of the continuing ministry of Jesus, as Jesus used for his purpose members of the original Twelve, or of the larger body of disciples, or of disciples won to the gospel in later years. May our own missionary zeal be quickened as we make our way through the pages of this record of missionary achievement!

I. The Preparation (vss. 1-4)

The preparation of the disciples to receive the Holy Spirit was wrought out by the Holy Spirit himself. We are here told that Jesus commanded the apostles through the Holy Spirit. We know that Jesus did all of his work under the direction and in the power of this Spirit. His physical generation was by the power of the Spirit (Luke 1:35). At his baptism he was specially endowed with the Spirit for his ministry (Luke 3:21 ff.). The season of special temptation was fought out in the power of the Spirit

(Luke 4:1 ff.). Jesus claimed the anointing of the Spirit for his ministry (Luke 4:18).

Jesus prepared the disciples for the coming of the Spirit to them also. We may note several phases in this preparation.

Jesus chose his apostles. They were permitted to be with him in the beginning of his work and his teaching. Then he gave "commandments . . . unto the apostles whom he had chosen." Before entrusting them with the high task of interpreting him to the world, he gave them his express and authoritative instructions. We have the record of this ministry in our Gospels: great bodies of instruction, and brief, pointed sayings. Then toward the end he gave them final instructions and commissioned them to go out in his name. Each of the four Gospels records this. (Cf. Mark 16:15-19; Matt. 28:16-20; Luke 24:44-49; John 20:21-23.)

After his resurrection, Jesus appeared to the apostles. The appearances were scattered throughout a period of forty days. How many there were, we do not

International Sunday School Lessons

know. Only some ten or eleven are recorded. The future missionaries could thus ever truly claim to be his *witnesses*, for they saw him (Acts 1: 22; 2: 32; 3: 15).

During this time he instructed the disciples on the subject of *the kingdom of God*. That had been his theme from the day he had built his ministry upon the foundation laid by the Forerunner (Mark 1: 14 ff.). In Luke's Gospel alone this Kingdom is mentioned thirty-three times. Jesus' life and work, his great discourses, his parables, had all been designed to disclose the nature of the Kingdom. It was not the kingdom of Israel, however, which he was discussing, but the kingdom of God: the inward, spiritual, universal, eternal Kingdom.

Finally Jesus charged the disciples not to leave Jerusalem, but to remain there until the Holy Spirit should come. The time and place of their "assembling together" are unknown. Luke had already recorded this charge in his Gospel (Luke 24: 49).

II. The Promise (vss. 4-8)

A long line of promises lay behind Jesus' promise of the Holy Spirit. This first promise was given by the Father through Israel's prophets (cf. Isa. 11: 2; 44: 3; 61: 1; Joel 2: 28 ff.). Then came the Forerunner. He made it clear that the one who was to follow him would baptize the people with fire and with the Holy Spirit (Luke 3: 16; Matt. 3: 11).

Jesus carried these promises to their completion. According to the Fourth Gospel, before the crucifixion Jesus made repeated references to the coming of the Spirit (see John 14: 16, 25 ff.; 15: 26 ff.; 16: 7). During the forty days the promise was repeated. The same idea is found in the Great Commission, "Lo, I am with you always." It is the promise of the Father, communicated by Jesus ("which you heard of me"). As John had baptized in water, Jesus would baptize them in the Holy Spirit. The momentous event would take place before many days.

We now come to a final conversation and a final promise, Acts 1: 6-8. Jesus and his disciples were assembled for their last meeting. The disciples inquired about the meaning of the great event just ahead. They were concerned to know whether at *this time*—the time of fulfillment for the Father's promise—the Kingdom would be restored to Israel. Jesus had just completed the task of instructing the apostles on the Kingdom of *God*, not of *Israel*. They knew he had rejected the Jewish race as God's chosen instrument for inaugurating his Kingdom (Matt. 21: 43). They now ask if Jesus intends, at the coming of the Spirit, to restore the Kingdom to Israel; that

is, to make Israel his instrument in his Kingdom enterprise.

Jesus makes it clear that the disciples are not to be concerned with dates. The times and seasons, ages, and special periods, when God will restore to Israel her lost privilege, or consummate the Kingdom for all men—such things are solely in the Father's authority. Jesus had said this before (Matt. 24: 36). Only as God unfolds the ages to us can we know the "times and seasons." The writing of later New Testament books, including the Apocalypse, has not changed this situation.

The coming of the Spirit was to mean only one thing for the disciples—the bestowal of power upon them for their work on his behalf. That power would authenticate Jesus' claims, guide the disciples into all the truth, give them authority to represent him. It would call to remembrance his teachings, convict men of sin, bear witness to and glorify the Christ.

III. The Program (vss. 8-12)

The program was to be one of witnessing. The disciples were to testify of Jesus: his life, ministry, death, resurrection, appearances, ascension. The witnessing was to begin at home, i.e., in Jerusalem. The Jewish people furnished the best soil for planting the seed. But Jesus made it clear that he included the whole human race in the ultimate program (cf. Matt. 28: 16-20; Luke 24: 47). Though beginning at Jerusalem, the witnessing was to extend through Judea, proceed to Samaria the next province, and thence to the ends of the earth. This outline furnishes the key to the Book of Acts. Chapters 1 to 7 deal with witnessing in Jerusalem; 8 to 12, witnessing in Judea and Samaria; 13 to 28, witnessing to the ends of the earth.

How long? Until Christ returns. This is made emphatic in the closing scene. As Jesus was ascending, the disciples were gazing intently after him. Two heavenly visitors appeared to assure the disciples that this same Jesus would some day return as he went away—in power and glory. The disciples were not to spend their time staring *into heaven*, but in witnessing for Christ *on earth*, in preparation for his coming.

LESSON APPLIED

By Howard K. Williams

Purpose. To make your class want to receive the promised power, and to inform them of the conditions for receiving it.

Preparation. Recall all you can about Luke, the Beloved Physician, for the author of Luke's Gospel is also the

writer of the Book of Acts. If the Gospel of Luke may be called the "Most Beautiful Book," the Book of Acts may be called the "Most Powerful Book." It starts with a few timid men in Jerusalem. It ends on a universal note, at Rome, the world's seat of power. Read the whole Book of Acts at one sitting if possible.

I. The Powerful Christ

You note that this book is addressed to the same person as the Gospel of Luke (Luke 1: 3)—a man named Theophilus. Luke, referring to his earlier work, tells Theophilus that in the Gospel he has related what "*Jesus began both to do and to teach.*"

Herein lies one of the outstanding characteristics of Jesus. Even the best of men can only *teach* and *try* to do what they teach. In our human weakness, the best of teachers are often poor examples of their own teachings. They must say, "This is what is right." But they must also admit, "We often fail."

1. But Jesus *did* and *taught*. Out of the perfection of what he was, flowed his teachings. Go through the life of Christ and see if this is not the fact. Did he teach humility? I have heard people teach humility and then act most arrogantly, but Jesus was humble. Did Jesus teach sacrifice? He himself had not where to lay his head, though he was King of Heaven. Did Jesus teach sinlessness? No man could find sin in him. He could ask, "Which of you convinceth me of sin?" Think over this phrase: "Do and teach." Here is a perfect balance. In him, idealism became realism. He could always say, "Follow me and I will lead you straight to God!" This is power.

2. "*Began.*" Jesus' power was *permanent* power. Luke realized that in Jesus there was a power which continued to act after his bodily presence had been removed. The deeds and words recorded in the Gospel were only the beginning of the deeds and words of Jesus which had gone on under the eyes of Luke in the early church and would go on until the end of time. Earthly monarchs rise to power and then die or fall. Once the Kaiser was a power. Now he is a feeble old man somewhere in Holland. Once Napoleon was a power. Now he is only a name. So passes the glory of the world! Hitler is a power as I write, a dreadful power. His power will wane. But Christ today is more powerful than ever before. "See the Christ stand!"

3. "*Taken up.*" This phrase emphasizes the *kind* of power in Jesus. Once in Norway a traveler exclaimed, "Look how many streams are flowing down the mountains." A friend facetiously replied, "How else would they flow, but down?" In human things this is true.

Water seeks its level. With Jesus gravity was upward, not downward. His level was God. The Ascension of Jesus is exactly what we would expect of such a one as Jesus. If Jesus had died and that had been all, it would have been an anticlimax. Such a life—begun to the accompaniment of angel choruses, growing in favor with God and man living in ever ascending beauty, dying such a death that a hardened soldier exclaimed, “Truly this man was the Son of God”—needed such an exit, beautiful, glorious, heavenly—a cloud enfolding him. The power of Christ is not only undimmed by death, but death itself is glorified by being transformed. Luke felt the proofs of Jesus’ continued life to be many and infallible, not only as to the fact but as to the circumstances surrounding the fact. He was seen not of one or two, but of many; not on one occasion only, but for forty days. Even the topic of his conversations was known—“the things pertaining to the kingdom of God.”

II. The Powerful Christ Promises Power

Men usually like to retain their power for themselves. They eye with disfavor any power in others. If a powerful person concedes power to others, he does it for his own sake.

Jesus promises power to others. It is an *inner* power. He told the woman at the well (John 4:14) that he would give her a spring of living water within her soul. In verses 5 and 8 of our lesson, the Christian is promised a baptism “with the Holy Ghost,” which means an endowment of inner power.

The Book of Acts is the story of this power of the Holy Spirit manifested in the early church. Note it in the timorous apostle Peter changed into a fearless herald. Note it in the multitude at Pentecost (Acts 2:1 ff.); in the disciples on the steps of the Temple (“Silver and gold have I none, but . . . in the name of Jesus . . . arise”). Note it in Saul, the Pharisee changed into that glorious Paul who stood unafraid before monarchs, cheerful in infirmity, fearless before death. Note this power in the little churches, growing until the great of earth had to reckon with them. Christ promises power, and gives it to those who will take it. This means moral and spiritual strength, in your own life, and ability to influence others for good. The promise is available not only for the individual but also for the church.

Dr. Homrighausen has written a book with a suggestive title, “*Let the Church Be the Church!*” Why not? Why not have a powerful church? Why not gear ourselves to the power of Jesus?

III. How Get This Power?

They were gathered together, according to the command of Jesus. See the

list of those present (vss. 13-14). Are you “among those present” when the disciples of Jesus are assembled?

1. *Wait.* There are certain definite laws for spiritual power, even as there are certain definite laws for physical power. They involve confinement and delay. For example, to make water powerful it must be restricted to certain channels, as in the case of Niagara, or held back by dams, or—in the form of steam—confined in powerful containers. Steam set entirely free evaporates without power. So with this spiritual power, Jesus told the disciples to go back to Jerusalem and wait. Like a steam engine waiting until the steam is up! The engineer makes haste by going slowly here; he knows the time he spends getting up steam is not lost time, but will tell on the road.

2. *Pray.* During my student days, Dr. Edward Judson, a son of the great Adoniram Judson, said to me: “Young man, when you get out into the ministry you will have many pulls on your time. Take your mornings as times with God in prayer and study. It will repay you; then, when you go out you will have something to take with you that is of worth!” Pray and expect power! We can do without many things in our churches, but we cannot do without God.

3. *Obey.* Dr. E. Stanley Jones in his new book, *Is the Kingdom of God Realism?* well asks whether you can violate the law of love any more than the law of gravity, without getting hurt. None of God’s laws can be violated without penalty. You cannot violate this law of waiting on God without losing your power. Christ offers power, but there must be total submission to Christ’s will for the full development of his power in human life.

Even while they gathered, the disciples were still held by their little ideas of a little kingdom for Jews only. They asked Jesus, “Lord, wilt thou at this time restore again the kingdom to Israel?” and Jesus as kindly as possible and yet with firmness said, in effect: “The time is not for you to know, but this you must know, that you have a world-wide mission. Jerusalem is only a beginning. This Kingdom will go as far as any man is found!”

Is Christ first in your *life*, and *time*, and *thought*, and *possessions*? Do not expect spiritual power unless he is, any more than you would expect the law of gravity to pull you up from the bottom of a well.

IV. Power for What?

A few years ago the “Scots Flyer” was exhibited in several of our large American cities. There stood the train and the great engine. But the engine was powerless. It did not have its steam

up. That was not necessary, for the train was not going anywhere. It was merely on exhibition. I felt a little sorry for it, in fact, for I had ridden on the “Scots Flyer,” speeding across England at the rate of eighty miles an hour. *Then* it was full of power. What a difference! God does not promise us power for *exhibition* purposes. “Come, look at me. I am a powerful Christian. Don’t you think I’m grand?” Nor are we to exhibit ourselves as paragons of wisdom, able to tell what is going to happen. Listen to what Jesus says: “Ye shall be baptized with the Holy Ghost! Ye shall receive power, ye shall be *witnesses* unto me!” Someone has spoken of the “supreme madness of consecration.” They called Paul a “madman” because of his consecration. What sublime madness! Filled with the power of Christ, “mad” men went to Antioch, to Cyprus, to Asia Minor, to Europe, to America, to the Far East, to Africa—Paul, Silas, Barnabas, Ulfilas, Boniface, Augustine, Luther, Calvin, Wesley, Whitfield, Carey, Judson, Verbeck, Paton, Livingstone, and scores of others—filled with the power of this divine “madness of consecration.”

Why Stand Ye Gazing? There is the same command, the same promise, the same witnessing, the same opportunity, the same expectations, but addressed to us. Wait! Witness! He will come again. Blessed is the man who is found witnessing when he comes. Newman was called the “father of all those who look back.” He sought refuge in past traditions. Jesus fills us with power to live now and to *look forward* to victory, when he shall reign supreme.

VIEWPOINT OF YOUTH

By Colena M. Anderson

As usual, before taking up the consideration of these teaching helps, the teacher will need to study the material in *Young People’s Class*. That is the quarterly furnished to your pupils and the suggestions made here will be based on the lessons therein.

Spiritual Power

Of real help for this week’s lesson is an editorial that appeared in *Fortune*, for January, 1940, and reprinted in BAPTIST LEADER, for March, 1940. The writer commented on the need for the church to teach some absolute spiritual values to the present restless world and to interpret clearly the voice of God to the people. The more mature classes will appreciate reading and discussing this editorial for themselves. Your pastor may have this back issue of BAPTIST LEADER.

To make more vivid the truth that

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today's serious problems cannot be solved by the possession of mere physical power, have the class list some of these problems, and consider the physical forces used in an actual attempt to solve them. Follow through with a statement of the results of the use of such force. Compare these results with those coming from the use of spiritual forces. Among today's serious problems are:

(1) Unemployment; (2) the struggle between labor and capital; (3) the social struggle between races; (4) the prevalence of crime; (5) the lust for material power; (6) broken homes.

Physical power used in the attempt to solve these problems:

(1) Calling out the militia; (2) mob violence; (3) increase in armaments; (4) personal fist fights.

Spiritual power that might be used instead: (See 1 Cor., chapter 13; Gal. 5: 22-23; Heb. 13: 1-3).

(1) An attempt to understand the other person's grievances or point of view; (2) appreciation of the rights of others; (3) humility; (4) unselfish sharing; (5) caring more for persons than for possessions; (6) forgiveness; (7) love.

Perennial Prejudices

It is significant that the prejudices Jesus found in his first disciples appear today in those of us who are his latest disciples:

1. Material power—they wanted an earthly kingdom; we want earthly possessions.

2. A locality—they thought Jerusalem was the hub of the universe; we believe it is our own home town.

3. A certain race, nationality, denomination, club—they would not see beyond Israel; we do not see beyond America.

To evaluate these prejudices rightly we need to study Jesus' attitude toward them. Find his answers in today's lesson, Acts 1: 7-8, and also in Matt. 6: 19-20; Acts 17: 26; John 21: 21-22. For Jesus' opinion on racial prejudice see the story of Jesus and the Samaritan woman—John 4: 1-26.

First-Grade Tasks by First-Grade Men

In *Young People's Class*, Dr. Bailey repeats a quotation from an English newspaper: "The trouble is that in this chaotic world of today the solution of first-grade tasks is being attempted by third-grade men." To avoid undue criticism of the "third-grade men," work for an expression of appreciation of the fine leaders doing first-grade jobs today. The closer home your class finds such competent leaders the better for them and for the lasting impression of your lesson.

Here is a natural opportunity for the teacher to impress the class with the

need for adequate preparation for Christian service. For instance, one of the fields most lacking in trained leaders and most neglected by Christian workers is the field of political service. For the most part our politicians have just grown—like Topsy. Think what it would mean for the next generation if today some Christian young people could catch the vision of fitting themselves for political leadership, could see the need of training in schools of political science and diplomacy, just as doctors and lawyers and teachers and ministers are trained in their respective schools. Plant your seed of encouragement today so others may reap the harvest.

Doers of the Word

In the *Young People's Class* material, do not overlook the project suggested by implication at the end of the section headed, "Our Prejudices." The battle against juvenile delinquency never can be won merely by the police forces and the courts. The story of "Boys Town," in Indiana, tells how one man battled against juvenile delinquency. Other Christian ministers and workers in all parts of this country have used the same weapons repeatedly—love and Christian friendliness, a genuine desire to help, sharing the life of the boys, holding up the good and the pure and the beautiful, and above all, living the Christian life as an example to others. Statistics show that wherever Scout organizations and church youth organizations grow strong, juvenile delinquency grows weak. What work can your class plan in this direction?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Available Power.

PRELUDE. "Andante Serioso," Ketelbey.

INVOCATION. Sought by thy mercy, Lord, saved by thy power, led by thy gracious hand, kept every hour: thine shall the honor be, thine evermore, thy name we glorify, thy name adore. Amen. (Adapted.)

OPENING HYMN. "Come, O My Soul, in Sacred Lays."

WORD OF DIRECTION. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.)

CHORAL RESPONSE. One stanza of "Spirit of Holiness Descend." (Tune, *Naomi*.)

"Spirit of Holiness, 'tis thine
To hear our feeble prayer;

Come—for we wait thy pow'r divine—

Let us thy mercy share."

PRAYER. (A suggestion.)

O Lord of matchless power and wisdom, we acknowledge our unworthiness as we stand before thy presence. We are filled with awe at the thought that a portion of the divine power is available to us, and that we are commanded to receive it. May we tarry before thee in patience and obedience, awaiting the anointing from on high. Amen.

SCRIPTURE. Ephesians 1: 15-23.

HYMN. "Lord, I Hear of Showers of Blessing."

THOUGHTS ON THE THEME. (A suggestion: the Superintendent might assign this to a senior girl or boy.)

Who wants a stick of dynamite? Most persons stay clear of a box or truck marked "Explosives. Use Care!" Yet a stick of dynamite is useful.

With dynamite a man can clear a field of obstructions so that grain may be planted; stone for building may be quarried; streams may be opened up for navigation; highways cut through mountains of stone.

It is well for civilization that men have not yielded to their fears, but have studied the character of this marvelous power. Its use has brought us many modern luxuries and conveniences. But God has placed within reach of his children a power greater than any other we know. This power came first to the apostles and others at Pentecost. But they had met the conditions; they had prayed and waited, as Jesus had directed. At last, when the Holy Spirit came, giving them this power, they used it not for themselves but for others.

HYMN. "Fill Me Now."

CLOSING SCRIPTURE. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10: 19.)

"Seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12: 31-32.)

BENEDICTION. "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments." (1 Kings 8: 57-58.)

REPEAT IN UNISON THIS HYMN:

I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

For her my tears shall fall;
For her my pray'rs ascend;
To her my cares and toils be giv'n,
Till toils and cares shall end.

Christ Shows Himself Alive

Luke 24: 1-43

Luke 24: 13-17, 25-35

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

KEY VERSE: *I . . . was dead; and, behold, I am alive for evermore.—Rev. 1: 18*

TO BE READ EACH DAY

Apr. 7. M. The Empty Tomb. Matthew 28: 1-6

Apr. 8. T. Peter Comes to the Tomb. Luke 24: 8-12

Apr. 9. W. On the Way to Emmaus. Luke 24: 13-17

Apr. 10. T. The Sadness of Cleopas. Luke 24: 18-24

Apr. 11. F. From Gloom to Joy. Luke 24: 25-35

Apr. 12. S. Victory over the Grave. 1 Corinthians 15: 50-58

Apr. 13. S. Delivered from Death. Psalm 16: 1-11

SCRIPTURE SAYS—

By W. W. Adams

We drop the story of the Acts for this one lesson, on Easter Sunday. Since we have been following the writings of Luke, we turn back to his account of the risen Christ. This lesson is peculiarly appropriate, in view of our current world situation. Gloom and a sense of futility and despair may easily settle down upon our minds and hearts. Wickedness, destruction, death, and disillusionment everywhere! Is there any hope? The resurrection of Christ is the answer. Both sin and death were mastered by him. The story of the walk to Emmaus, which constitutes today's lesson, is found only in Luke's Gospel.

I. Christ Absent (vss. 13-14)

Note the word "absent." We did not say "dead," for Christ was not dead, as Cleopas and his companion walked toward Emmaus.

It was the very day of the Resurrection itself. The two men were on their way toward a village west-northwest of Jerusalem, about seven miles distant. The journey would take about two hours. But perhaps it took more than that on this occasion, for their hearts were heavy and their minds preoccupied. They were thinking and conversing about "the things which had happened." Four facts about Jesus summed up their thinking.

Jesus had proved himself to be a mighty prophet (vs. 19); he had awakened hope in himself as the redeemer (vs. 21); he had been killed (vs. 20); there were rumors that he was alive (vs. 22 ff.). What did it all mean? If such an end could come to such a person, what did life itself mean? And what about these rumors?

II. Christ Present (vss. 15-17)

So absorbed were they in conversation that they scarcely noticed the presence of a third person. Jesus had drawn near and was walking along with them. They did not recognize him. This is not at all strange. After all, they had no enlightened faith in Jesus as Messiah, only an unstable hope (vs. 21). Sorrow had gripped their hearts.

How long was it before Jesus spoke? Did he smile as he listened to their words? A literal translation of verse 17 is helpful. "And he spoke to them: What are these words that you, walking along, are throwing back and forth to one another?" They were throwing words back and forth; that is to say, they could come to no conclusion regarding the things that they were discussing.

The walk halted abruptly. "They stood still, looking sad." Sad at the whole sad story of the last several days. And now, for the moment, doubly sad at discovering one in or near Jerusalem

so ignorant or so indifferent and forgetful as to ask so foolish a question (vs. 18). Jesus stood his ground: "What things?" Read carefully the answer to this question in the intervening verses (19-24).

Christ was no longer absent: he was present with them, but unrecognized.

III. Christ in the Scriptures (vss. 25-27)

Cleopas and his friend could have blamed themselves for their ignorance and disappointment. Had they been good students of prophecy and of its fulfillment in Christ, Christ's death would not have ended their hope in his messiahship; nor would the reports of the Resurrection have been treated as "idle talk" (vs. 11).

We can now appreciate Jesus' reproachful words: "O fools and slow of heart to believe!" Note the word *heart*. Belief is based upon more than one's intellectual processes. The attitude of the heart is of basic importance. "You men," he said, "believe in much of the prophetic message; why have you been so slow to take it all? Was it not necessary for the Messiah (Christ) to suffer these things and thus to enter into his glory?" Both the suffering and the glory were binding as part of the divine plan. The glorification of the Messiah demanded as its necessary antecedent the suffering of the Messiah.

And, so for a little while these two

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men went to school to him who was and is the Messiah of the Scriptures, and the Christ of the Scriptures became his own interpreter of them. He found himself pictured in both Moses and the prophets, all that lies between Genesis 3:15 and Malachi 4:2 ff. He interpreted the things of himself to those who would be his future interpreters! What a significant schooling for these men!

IV. Christ in the Home (vss. 28-30)

This instructive conversation continued until the three came to Emmaus. All along Jesus had acted as one who was simply journeying down the same road as were the others. Arrived at Emmaus, he continued as if that were not his destination. This was not deceit. If they had not invited him to stop with them, he would not have done so. But the two men would have it otherwise. They urged him to abide with them, and Jesus responded to the insistent invitation by accepting their hospitality.

The meal was simple and the procedure normal. Jesus as guest was given the place of honor at the table. He took the loaf of bread and gave thanks—doubtless the customary table blessing. Then he began to break the loaf and to give a portion to all who were at the table. Jesus was always a pleasant guest in any home, participating in the conventional courtesies, and this occasion was no exception to the rule.

V. Christ Invisible (vss. 31-32)

The eyes that earlier "were holden" (vs. 16) were now opened. Perhaps they observed the nail prints in Jesus' hands, or some familiar gesture. More likely, by this time their walk together and Jesus' self-interpretation had begun to bear fruit. They were able to put the prophetic picture of the Messiah and its realization in Jesus side by side and to see its meaning. Suddenly it came to them that the familiar figure before them was Jesus himself. Jesus saw on their faces and heard from their lips proof that at last they knew him. That was enough! They could get the true interpretation of their recent experience better with him absent than otherwise. So as suddenly as he had appeared with them on the road (vs. 15), he now became invisible. He did not arise and go away; he vanished and was gone.

It all was now plain. While Jesus was walking and talking, opening up the meaning of the Scriptures, they had experienced a strange and pleasing glow of heart. They had seen the truth of Scripture and of its completion in the life, ministry, and death of Jesus. Time was needed to think it through; but once the key was in their hands, the rest was easy and swift. The absent Christ was now invisible, but he had

left something with them that lifted them from gloom and despair to joy and radiant hope and faith.

VI. Christ Dynamic (vss. 33-35)

Doubtless the men were fatigued after their travel, but they were in the grip of a new dynamic excitement which drove them at once out into the night and back to Jerusalem. Meanwhile things had moved swiftly there. When these two men had left Jerusalem, the stories of those who had seen Jesus were as idle tales. But now Simon had seen Jesus. The news of this brought together "the eleven . . . and them that were with them." The two from Emmaus found them gathered. Neither group could wait to tell its story. Jesus is no longer dead and no longer absent. He is alive, and his disciples are filled with a new and dynamic joy.

LESSON APPLIED

By Howard K. Williams

Purpose. To make Jesus the traveling companion of each one of your class members.

Preparation. We pause in the lessons from the Book of Acts to make place for an Easter lesson from the twenty-fourth chapter of Luke's Gospel. In studying it, get off somewhere by yourself alone with God. Read this chapter prayerfully and slowly, as though you had never read it before. This is essential to your best preparation.

I. The Picture

If there is anything more beautiful in all literature than this twenty-fourth chapter of Luke's Gospel, I have not read it. Do you see the picture? Very early in the morning of the first day of the week, after the awful suspense of that sabbath day while Jesus lay in the tomb, the women who had lingered last at the cross came first to the tomb to prepare the loved body for its permanent burial. They were wondering how they could get the stone rolled back from the mouth of the tomb, but when they reached it the stone had already been rolled away. How often we anticipate troubles that vanish as we approach them! The tomb was empty. The body of Jesus was not there. How are we to explain its absence? What had happened? The appearances of Jesus were, as Luke says, "infallible proofs" of his sure and certain resurrection. Five times he appeared on that first resurrection day. One week later he appeared again. For a period of forty days he appeared on various occasions, and at last he ascended into heaven.

The scene of this chapter is particularly entrancing. The women went away

to tell the strange story. Peter and John ran to the tomb. But two of the disciples, tired of the uncertainty, and wanting solace, started for a little village some seven miles northwest of Jerusalem. As they walked they talked sadly about the thing nearest their hearts. So engrossed were they in their conversation, that they hardly noticed a stranger who walked between them, putting a hand on a shoulder of each, and who listened to what they were saying. "What are these things you are so earnestly discussing?" asks the stranger. "Why friend, don't you know? Have you just arrived in Jerusalem, that you haven't heard the news?" "What news?" asks Jesus. "Why, about . . ." and they tell him of Jesus, "a prophet, mighty in deed and word." (Note how deeds always come first as men spoke of Jesus.) "We trusted it had been he which should have redeemed Israel." What hopelessness is couched in that sentence! When they had poured out their troubles, Jesus poured in the balm of divine comfort. He began with the Scripture and marshalled up point after point, converging on the Jesus whom they had known and loved. Somehow their hearts "were strangely warmed," as John Wesley's was centuries later when he listened to the unfolding of the Scriptures.

The evening shadows were gathering as they stopped at the door of the little house in Emmaus. And Jesus "made as though he would have gone farther," and he would have gone farther, but they constrained him. "Abide with us: for it is toward evening, and the day is far spent!"

They sat at the evening meal. It was plain food, but Jesus gave thanks and their eyes were opened. Jesus vanished and then they knew by the way he had given thanks that it had been Jesus. The leaden feet became winged, and they practically flew back over those seven miles and came bursting into the upper room where the disciples were comparing reports. "We have seen the Lord!" they cried breathlessly, and as they spoke, he himself stood in their midst. The account does not say that he *came* into their midst, but that he *stood* there. In his new body, time and space did not matter. He is in our midst. Here, there, everywhere!

Make vivid this scene! Then draw some lessons, and have your class also make suggestions.

II. "Their eyes were holden. . . . Their eyes were opened"

What a world of difference! Shut your eyes! Open your eyes! I saw a neighbor who some years ago became blind, walking along a business street. So much going on all about him that he could not see! He was several blocks

from his home, guided by his faithful dog, Loulette. What was he doing as he walked along—counting the steps? How different the street was to him from what it was to the rest of us who could see! The disciples did not see Jesus. They saw only a man. Then their eyes were opened and they saw the man was Jesus! What a difference! “Eyes have they, but they see not!” Doubt had shut their eyes. Why hadn’t they been expecting to see Jesus risen from the dead? He had clearly predicted just that. Doubt always blinds the spiritual vision. Think of the many things that blind the eyes of men spiritually—prejudice, ignorance, indifference, sin, pre-occupation, doubt.

It is our privilege as teachers to open blind eyes that they may see. Remember Elisha at Dothan! The town was surrounded by enemies who planned to take the prophet. A young theological student looking out from the city saw the army and was dismayed, crying, “Alas, master!” Elisha simply closed his eyes and prayed, “I pray Thee, open his eyes, that he may see.” And the Lord opened the eyes of the young man and he saw, and behold, the mountains were full of heavenly guardians. (2 Kings 6: 13 ff.) Even so Jacob’s eyes were opened and he said, “Surely the Lord is in this place; and I knew it not.” He named the place Bethel, “the House of God.” (Gen. 28: 16 ff.)

Infinity in that little room, that first Lord’s Day with the disciples. So where two or three are gathered in his name, he is there, if we have but the eyes to see him.

Our church had as its guiding member from the beginning, a layman called of God. His first interest was Christ and our church. He controlled his business and his place of residence that he might best serve the church. Often in prayer meeting he would begin singing, “He walks with me and he talks with me.” You could tell he was singing a real experience. Early one morning he talked over the telephone with another member on church business. A few minutes later he had made the journey through death. He literally walked with Christ through death. That is possible! “Enoch walked with God: and he was not; for God took him.”

Henry van Dyke writes, “The last turn in the road may be the best.” Let us open our eyes to the presence of the risen Lord.

III. Friend of the Humble

Are you familiar with the picture by that name? The painter was a Frenchman, Leon L’Hermitte. The picture is of a humble French home, a rough table, a serving woman, a little boy, and two workmen. Christ himself is seated at the table with the men. He is in the

act of giving thanks for the bread which is in his hands. Much is wrong about the picture historically, but spiritually it is exactly what the artist wanted to depict: that Jesus, the risen Lord, is still the friend of the humble. As he sat at bread with the two in Emmaus, so he sits at bread in the humble home of the French peasant, and in your home and mine. Do you see him in your home? Do you want him in your home? To many people, God is a last resort, to be called on only when there is no other way. How often have I heard people say: “If you don’t mind, you had better not go in to see this sick man. It might scare him to have a minister. If he gets worse, I’ll let you know.” What a difference between such an attitude and that of the man who consciously walks with Christ day by day, who sits with Christ at meals, who works with him and talks with him.

A traveler to Gordon’s Calvary, Mr. Knight, tells of a beautiful experience there several years ago. Mr. Knight had gone to Jerusalem for the Easter season. All the night before Easter it had rained and it was still raining when he came to the tomb in the Garden. A large, blue-eyed man greeted him. He proved to be a Dane. Years before, with his young wife, he had come to Palestine. They had lived in Bethlehem, where he earned his living as a carpenter. Then they had assumed custody of Gordon’s Calvary. His wife had died and now he lingered on, till Christ should call him. After telling his story, the Dane invited Mr. Knight into the tomb for prayer. “You begin?” he asked. Afterward he prayed in broken English, closing with this petition, “Our Jesus, say de same to us as thou did to Mary. Speak de name of each of us, so we shall know Thee, living not dead.” Then rising he said, “I wish I speak your Englis’ better. But God, he understand our prayer.”

IV. “Handle Me and See”

Do you believe that Jesus died on the cross, was buried, and rose from the dead? That is a most exceptional thing and requires exceptional proof. Jesus did not ask his disciples to believe the Resurrection without a reason. He invited them to handle him and see for themselves. He still does that. Every one must be convinced in his own mind, if he is to have a faith that will stand the hard tests of life.

How can we handle him and see? Jesus says that any one who is willing to *do* the will of God, shall *know*. Columbus did not know until he sailed. Lindbergh did not know until he tried. Historical knowledge of Jesus is not sufficient. Knowledge must be experiential. I cannot understand Christ until I

walk where he walks; forgive as he forgives; sacrifice as he sacrificed; work as he worked; give as he gives. In this way I handle him and see, and believe and rejoice in him.

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Scripture Lesson

Verse 14 provides a fine incentive for a brief review of former lessons. Have the class talk informally about all the things they have learned about Jesus in the past few months.

Seven Sentences

Are all your pupils conscientious about the daily Bible readings? Do you follow them yourself? These daily Bible readings, suggested each week with the Scripture lesson, are well worth the few minutes they take. Indeed, a short time in each class period might well be set aside for a sentence statement summarizing each reading. Divide the class into seven groups and assign one reading to each group. When the appointed time comes in the lesson period, ask one pupil from each group to tell the gist of the reading in one sentence. This may be a procedure that you will find worth continuing.

Jesus' Answer

After the pupils read Luke 24: 25-27 and discuss the comments on that section in their *Young People's Class*, ask for the three divisions of Jesus’ response to the two disciples on the way to Emmaus. Write them down so you can refer to them later on in the discussion that should follow this.

1. His rebuke.
2. Relation of suffering and glory.
3. Entrance upon his glory.

Discuss these points as they apply to attitudes and actions of your class. How slow in heart are your pupils? How convinced are they that sacrifice and glory go together?

There are people today who demonstrate the close relationship between voluntary sacrifice and glory. Among them are Muriel Lester, with her work among the working girls of England; Kagawa, with his co-operation with the poor in Japan; Schweitzer, with his voluntary sharing in the life of African natives. There are also little groups of lesser known individuals who today take upon themselves voluntary poverty in order not only to help those who have little, but also to understand them better and to help them more intelligently. None of these people serves in order to gain glory. Glory comes to them as a by-product of their selfless service in the interests of others.

International Sunday School Lessons

Opening Holden Eyes

Verses 31 and 32 have special significance and encouragement for every Sunday school teacher. How often we become discouraged because some of our pupils fail to catch the vision of the kingdom of God, and Sunday after Sunday sit either indifferent, defiant, or with minds far away. It is discouraging to teach week after week without apparent response, but if the first disciples had eyes that failed to recognize their Lord, how much more patience is needed in working with young disciples of today! Take heart, then, and keep at your task. You have a wonderful opportunity to open holden eyes, to make the blind in spirit to see. Don't expect all of your pupils to see everything at once; plan your approach to each one; be specific.

Questions To Discuss

The first question in *Young People's Class* asks the class to consider the message of Jesus that appears in the lesson and to decide whether or not it is something that has become merely a tale out of the past, a matter for "idle talk" among church people today. There is such a thing as going too far in your light chatter about important things and reaching the place where you are actually guilty of insincerity. Have you ever made any of the following statements?

1. I believe in missions, both home and foreign.
2. I believe in the church and the church school.
3. I believe God made of one blood all people on earth, and therefore in the light of God we are all equal.
4. I hold character to be of more value than money.
5. I want to help those who suffer.
6. I believe that Jesus is alive forevermore.

On what occasion did you make the statement? What did you have in mind when you expressed yourself? Is it possible that you could have made the assertion in all sincerity, but that subsequent happenings have caused you to change your mind? Or did you come out with the remark because you hoped for the approval of someone in your group?

The foregoing statements and questions are given, not for the purpose of catechizing the pupils, but that you may lead them to the place where they can see the importance of thinking for themselves and thinking deeply on all big issues.

Question 2 may be a difficult one for your class. It calls for a deep probing into religious experiences and not all young people like to bare their souls before others. Be patient with them. Encourage freedom of expression. If

thoughts can be expressed more freely on paper and in private, arrange for a short period of writing. Then read the answers without giving the names.

A test of one's belief in a living Christ is one's reaction to death. Death never should leave a person permanently hopeless, living in a blackout for the rest of his life. How do your pupils react to death? What are you doing to develop a Christian point of view on this subject?

For Question 3 you may find helpful two recent articles from the *Reader's Digest*. See "Now I'm for the Churches," January, 1941, and "Why I Go to Church," February, 1941.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Life-giving Power.

PRELUDE. "The Day of Resurrection." (One or more verses to be played.)

CALL TO WORSHIP. Let us worship the Lord in spirit and in truth. Let us silent be in his temple.

INVOCATION.

"O Jesus, King most wonderful, thou Conqueror renowned, thou sweetness most ineffable, in whom all joys are found: lift us into the sense of thy presence, and help us to rejoice in thee this day. Amen."

OPENING SENTENCE. "I am come that they may have life, and may have it in abundance" (John 10:10, Montgomery).

HYMN. "I know that My Redeemer Lives."

PRAYER. O Lord of Life, and Love, we rejoice in this hour that thou hast pushed back the shadowy curtains drawn about us by the fear of death. We thank thee that thou hast demonstrated to us forever the working of a power that is mightier than the power of dissolution. We praise thy name for the glorious assurance of personal immortality by faith in the Redeemer Christ. Amen.

RESPONSIVE READING. 1 Cor. 15:20-26, 41-43, 53-55.

HYMN. "Christ Arose."

READING. (Suggestion: this may well be assigned to a man or woman from one of the older classes.)

"A living Christ, dear friend! the old, ever new, ever blessed Easter truth! he liveth; he was dead; he is alive forevermore. Oh, that everything dead and formal might go out of our creed, out of our life, out of our hearts today. He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and

live with him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of the life out to its completion!

"May God give us some such blessing for our Easter Day."

—PHILLIPS BROOKS

SOLO OR QUARTET. "Welcome, Happy Morning."

THOUGHT ON THE THEME.

Paul admonished Timothy to "lay hold on eternal life." Men have a deep-seated yearning for that. Fiction, poetry, and art are filled with the seeking of man for a never-ending life. But overshadowing men's hearts, even while they searched, has been a dreadful fear, suggested in the ancient question, "If a man die, shall he live again?" How shall we obtain eternal life? That same Paul stated his objective as "That I may know him, and the power of his resurrection . . . if by any means I might attain unto the resurrection of the dead." The answer was found by Job, and he triumphantly confessed, "I know that my redeemer liveth." It was found by the apostles as they clung close to Christ, "To whom shall we go, thou hast the words of eternal life?" So we need not hesitate to cling boldly to Christ, the one who has the life-giving power. He is our life.

CLOSING SCRIPTURE.

"O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (1 Cor. 15:55-58. R.V.)

HYMN. "Christ, the Lord, Is Risen Today."

BENEDICTION.

May the Eternal One ever be with us—our life and our life's Bread—for ever. Amen.

It must be so—Plato, thou reasonest well!—

Else whence this pleasing hope, this fond desire,

This longing after immortality?

Or whence this secret dread, and inward horror,

Of falling into nought? Why shrinks the soul

Back on herself, and startles at destruction?

'Tis the divinity that stirs within us;

'Tis heaven itself, that points out an hereafter,

And intimates eternity to man.

—ADDISON

Using Witnessing Power

Acts 2:1—4:31

Acts 2:1-4; 4:8-20

2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

4:8 Then, Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none

other name under heaven given among men, whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

KEY VERSE: *They were all filled with the Holy Ghost and they spake the word of God with boldness.—Acts 4:31*

TO BE READ EACH DAY

Apr. 14. M. Power To Witness. Acts 4:5-12

Apr. 15. T. Power To Be Bold. Acts 4:13-20

Apr. 16. W. Boldness by Faith. Daniel 3:13-18

Apr. 17. T. Not Ashamed of the Power. Romans 1:7-16

Apr. 18. F. The Blessing of Trial. James 1:12-18

Apr. 19. S. The Reward of Faithfulness. Revelation 7:13-17

Apr. 20. S. The Triumph of Faith. Romans 10:8-11

SCRIPTURE SAYS—

By W. W. Adams

Surely we can all recognize that we have now come to the very heart of Luke's writings. There can be no more important event than the one we face in this lesson. Christ's life, teachings, death, and resurrection, all lead up to this event—the bestowal of supernatural power upon the disciples that they might so bear witness to Christ as to bring others to him.

We are short today on power; not on ideas, not on organization, not on ambition and desire, but on power. This is not due to disbelief on our part in the existence of power. Perhaps we ask God for power more frequently than for any other one thing. The basic difficulty lies at this point: the Holy Spirit was given, and is given, to be *used in witnessing*. God is not going to give power in greater measure than the witnessing activity of the disciple calls for. Open wide the channels through which energy and consecrated efforts flow in witnessing for Christ by word and work and thus give God a chance to release his power in greater measure. Today's lesson points out how this may be done. The careful student will want to read all of the second, third, and fourth chapters of the Acts, in order to have in mind the complete account.

I. Filled with Power (Acts 2:1-4)

Jesus ascended on the fortieth day after his resurrection. He had told his disciples to remain in Jerusalem until the promise of the Father to give his Spirit should be fulfilled (Acts 1:4 ff.). They did not know the day on which they were to receive this power; they only knew that the day would not be long delayed. They obeyed Jesus' instructions to the full, though they might easily have been attracted to other interests. One of the three great Jewish feast days came on. It was called the Feast of First Fruits, or the Feast of Weeks. Coming as it did fifty days after the Passover, the day itself was called Pentecost (Greek, "fifty").

Pentecost was a gala day in Jerusalem, but the disciples, instead of joining in the festivities, apparently spent the holiday in waiting for the Promise. There were about one hundred and twenty of them, met together in one place. During the ten days since Jesus' ascension, the disciples had been much engaged in earnest prayer (Acts 1:14), and they had made all things ready for witnessing by choosing a successor to Judas (Acts 1:15 ff.). We can easily imagine the nature of their praying during those days: prayer for their own fitness and readiness to receive and to use the power for the work to which Christ had commissioned them. Prob-

ably there was no small degree of excitement and expectancy.

Unannounced the great moment came. *The whole company received the Holy Spirit*. Not the Twelve only, but the more than one hundred and twenty.

That the disciples were filled with the Holy Spirit is the fact of eternal significance to us. The accompanying signs which are recorded have value only in relation to that to which they bore testimony.

The first event was an *audible* sign. It was a noise, a roaring noise, comparable to that made by a violent wind. In Genesis we read that God breathed into man the breath of life, and he became a living soul (2:7). God's life-giving presence came into the dry bones as a *breath* (Ezek. 37:10). Now the giving of God's Holy Spirit sounded like a violent rushing of a wind—God's breath. This roaring sound filled "all the house" where the disciples were sitting, indicative of the fact that the breath of God was immersing, baptizing them. Both John and Jesus had promised this baptism of the Spirit (Matt. 3:11; Acts 1:4 ff.).

The *audible* sign was followed by a *visible* sign. The divine presence had often been symbolized by fire (Exod. 3:2; Deut. 5:4). John had likened the purifying Spirit to a fire (Matt. 3:11 ff.). Now there appeared to the dis-

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ciples something that was like a great flame, spreading itself out in separate tongues and touching each one of them. Note that it was not actually fire, but something resembling fire.

The Old Testament recorded the bestowing of the Spirit of God on men (Judg. 13:25; 1 Sam. 10:10; Neh. 9:30; Isa. 48:16; Ezek. 2:2), but in each case this was an exceptional endowment of an exceptional individual. The significance of Pentecost is that the Spirit has come on all God's people, and as a permanent, not a transitory possession.

The power was given for witnessing, and the disciples began at once so to use it. "They began to speak with other tongues, as the Spirit gave (kept on giving) them utterance." This was a miracle, involving the ability to speak in a language other than one's own, and is not to be confused with the modern hysterical, meaningless jargon called "speaking with tongues." It was designed to enable all the differing peoples then in Jerusalem to hear the story of the beginnings of salvation (Acts 2:5-11).

II. Speaking with Power (Acts 4:8-12)

In Acts 2:4, Luke had used a significant phrase: "As the Spirit gave them utterance." Now we have an example of spirit-filled utterance. Read carefully Acts 2:5-4:7 for the intervening history. Witnessing in works and in word has brought Peter and John into trouble. They have just spent a night in jail. The Sanhedrin assembled on the following morning to try them on a charge of religious subversion (cf. Deut. 13:1-5), much as they had earlier tried and condemned Jesus (Luke 23:2).

What would Peter and John do? Recall Jesus' promises (Luke 12:11 ff.; Matt. 28:20). Here was a great test of the new Spirit. Peter was lifted above all fear of men, but he was courteous, starting his speech with an acknowledgment of the Sanhedrin's right to sit in judgment on the case, and assuming their desire to know the facts. He was courageous without being antagonistic.

At the same time, he made it perfectly clear that it was for a *good* deed that he was before the court (vs. 9), and that his judges not only knew the impotent man well, but could see with their own eyes how he had been helped (vss. 10, 14). Now came the crux of the case: By what means had this man been healed? It would have been easy for Peter to have evaded the issue. Far from doing so, he took this as an opportunity to bring out into the open the hated name of Jesus Christ (vs. 10). This was true witnessing for Christ. He went further, charging his hearers with crucifying God's own Messiah (vs. 10).

III. Confounding the Authorities (vss. 13-18)

Certain facts stood out, and they were very embarrassing to the members of the Sanhedrin. There was the unexpected boldness of Peter and John. The rulers were used to having people cringe before them, but these men did no cringing. This was the more noteworthy, because Peter and John were peasants, not men of the schools on an equal footing with the trained lawyers of the Sanhedrin (vs. 13). Even the enemies of Jesus sensed the connection between the sturdiness of these men and their previous contact with Jesus (vs. 13). Then there was the awkward fact that the man had been healed and that he stood before them whole and well. (How many efforts at witnessing for Christ have been fruitless because there was no *healed* man present!)

A hasty counsel of the rulers ensued. In fact, they were themselves on trial. It was not justice, but expediency, which governed their decisions. Above all things, they must put an end to this preaching! It made them out to be guilty of the blood of the Messiah. The decision was to threaten the preachers, and bring to an end the spreading of the story of the healed man and of his Healer, Jesus, the Messiah. Accordingly, Peter and John were recalled and placed under the strict commandment, "not to speak at all nor teach in the name of Jesus!"

IV. Defying the Authorities (vss. 19-20)

The answer of the apostles to this was a further testimony for Christ. They challenged the judges themselves. "Now," they said in effect, "you tell us what to do! You command one thing. God commands something else. Which should we obey? You or God?"

To speak in such a way to the Sanhedrin, the highest court in the land, defying the civil and ecclesiastical authorities, would seem to be folly indeed. In our modern world Christian people and even ministers may be tempted to follow the civil and religious rulers, apart from the voice of conscience, or, by strange processes of reasoning, to bring their consciences into line with the commandments of men and then make themselves believe that the voice of men is indeed the voice of God!

LESSON APPLIED

By Howard K. Williams

Purpose. To know how the early disciples witnessed, that we too may witness.

Preparation. You will want to read the chapters assigned carefully. It is a large section for one lesson, and you

must choose the events according to the needs of your class. Remember the topic: Using Witnessing Power.

I. The Origin of the Christian Church

There are several opinions as to what event constitutes the origin of the church. The time when young men first followed Jesus may be called the beginning of the church. Strictly speaking, however, the Christian church was born when the Holy Spirit entered the company of those waiting in Jerusalem on the day of Pentecost. Pentecost was a Jewish festival, fifty days after the Passover. Just what happened in the descent of the Holy Spirit was not understood then; we can hardly expect to understand it now. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

We are told that an unusual event happened, which made it possible for all the people in an assembly of many nationalities to understand the testimony of the apostles. Is not this enough, that whatever the need may be in our witness bearing, we may be sure it can be adequately met in the power of the Spirit? We may be sure, also, that the gift of the Holy Spirit is not a substitute for work, and that it does not cause people to do ridiculous things. The Christian church was born in the Holy Spirit. No church can live as a Christian church which does not possess the Holy Spirit.

II. A Spirit-Filled Church Makes Great Sermons

We can do no more than suggest here the greatness of this sermon which Peter preached under the direction of the Holy Spirit and with the aid of a Spirit-filled church. Note the adroitness of the introduction. The disciples had been accused of drunkenness, and Peter takes up the accusation. "It is unreasonable to suppose we are drunk. It is only nine in the morning, and even drunkards are seldom overcome at that hour." This was quite true in that day. They were not drunk with spirits, but filled with the Holy Spirit. Peter went on to explain that this was only what the prophet Joel had predicted. From this argument he led them to Jesus of Nazareth, his works, his life lived among them, the determined purpose of the people to kill him, and the rising of Jesus from the dead. Then he came to the great climax of the sermon in which he identified this Jesus with the triumphant King, and ended with the accusation that his hearers themselves had crucified their Messiah.

The sermon was so effective that the hearers cried out in consternation, "What shall we do?" This should be the effect

of every evangelistic sermon, the stirring of men's minds to do the right. Dr. Stifler says of this sermon: "As an example of persuasive argument, it has no rival. The more it is studied, the more its beauty and power are disclosed. And yet it is the work of a Galilean fisherman, without culture or training, and his maiden effort."

Surely here we have the spectacle of a Spirit-filled man supported by a Spirit-filled church.

A congregation has almost as much to do with the making of a sermon as the preacher. Discuss this question.

III. The Requirements for Joining a Spirit-Filled Church

Peter's answer to their question outlined two steps.

First, *Repent!* What is repentance? Repentance has three elements—a change of view, a change of feeling, a change of purpose. See what you have done! Change your mind until it harmonizes with Christ's mind! Having changed your mind to his mind, let your heart become warm toward his will, and then decide to do the right thing. Three things are involved—seeing, feeling, action.

Second, "*Be baptized!*" This is a command. Many good people today think it is optional. One wonders how they can. They argue that the spirit is the principal thing, and so it is; but a command is a command, and if Jesus is our Commander, then we ought to obey him. If we accept Jesus Christ as our Lord and Saviour does that mean that we will make his example our guide, and will endeavor to follow him in all things? Then how could one of us hesitate or object or refuse to follow him in baptism? Could any command of his be more reasonable? Could any privilege be more beautiful than that of being buried with him in baptism? Evidently the early Christians looked upon baptism with joy and thanksgiving. They did not attempt to argue themselves out of it. They received the Word and were baptized.

IV. The Results of the Spirit-Filled Church

1. *Steadfast Obedience.* There are those who come and are baptized and then apparently think the whole matter is settled. After a wedding ceremony one day a bride said, "Well now, that's over!" "Oh, no," said the preacher, "it is only just begun." So when we join the church, we have just begun to obey Christ's teaching. The value of a good beginning depends on a good continuance.

2. *Fellowship.* Dr. Jefferson well points out that the great work of the church is to build a brotherhood. How can we expect to recognize one another

in heaven, if we do not recognize one another here in our local churches? We should know each other better, and should learn to have fellowship with each other in Christian love in spite of differences in tastes and disposition. We do not solve the problem of fellowship by running away from people we do not like. In the city we often do not know people well enough to be brothers, and in the village we know each other too well, but a Christian must tackle this problem and build a fellowship of love, if the church is to be convincing to the world. No wonder the world fights, when Christians do so much fighting among themselves!

3. *Breaking of Bread.* How important is the Communion Service to you? Is it a sacred time? These early Christians made this ordinance a very large part of their early fellowship. It is good for us to look back on that original Communion of Jesus with his disciples and to listen to him say now as he did then: "This do in remembrance of me!"

4. *Prayer.* How hard it is today to get people to pray in earnest! Can you do it in your class, your church, your home? Yet no promise of power is made to a prayerless church. Could we not form our class into a prayer circle and see what persistent praying will accomplish?

5. "*Many wonders.*" Any church can perform miracles when the foregoing qualifications are met. There is a field for service anywhere, if we meet Christ's conditions. In any neighborhood there are churches that are doing a great work, and within a block churches that are practically dead. The difference cannot be blamed on location. To what is it due?

6. *All things in common.* They loved each other so much that they shared with each other the necessities of life. This was not communism, nor even common ownership. It was Christian love, sharing. The communist doctrine is, "You have something I want, and I am going to get it." The great modern illustration is Russia. Christian sharing says, "I have something you need. Here it is. It is yours." There is a world of difference.

V. Giving What We Have

"I would give the world if I could be like you," someone exclaims to a good Christian. Of course, those who say this know they do not have the world, and so they could not be expected to give it. Jesus never asks us to give him what we do not have. He just asks us to use what we have for him.

Translated into modern speech, what Peter said was, "We don't have money, but we do have something you need." So does everyone. Each one in this class has something that is needed by others.

The most important person is not the one who can put in the biggest offering of money. We each can give what we have, that the lame may walk and run and leap and praise God. Suppose everybody in our church should with real consecration give what he has, whether of money, talents, personality, time, attendance, or prayer. Can you estimate the result? No wonder thousands were added to the church in a few weeks when those conditions prevailed.

VI. The Spirit-Filled Church Is a Brave Church

The apostles were ordered to stop preaching Christ and doing deeds of mercy, but they raised the question "whether it be right in the sight of God to hearken to you more than unto God." Their own answer was flat: "We cannot but speak the things which we have seen and heard."

The Spirit-filled church is not afraid. How timid we are in speaking about spiritual things! In our country we need not fear physical injury, but we are still afraid—either that we be thought sanctimonious or self-righteous, or that we will be laughed at. We hold back our testimony. How few of us are Spirit-filled witnesses of Jesus!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Day by Day

If you liked the experiment suggested last week in "Seven Sentences" try it again today. On page 77 of *Young People's Class* appear the Bible readings for each day. A sentence review of each passage is a good beginning for today's lesson on Using Witnessing Power.

Peter and the Power

In order that the class may appreciate Peter's boldness before the Sanhedrin, have someone read Mark 14: 66-71 and follow this with Acts 4: 8-12, 19-20. Arrange beforehand with the readers, so that there need be no hesitation. Both passages are dramatic and a sympathetic reading of them will mean more to the class than any description you could give orally.

After such a reading it will be natural to discuss how such a change could come about and to talk about present-day changes in the courage of any individual. Again encourage free discussion from your pupils and a sharing of their own experiences, starting them off, if need be, with an experience of your own.

One that I remember from my own life is the courage that came to me in the midst of a terrific lightning storm. It happened during my freshman year in college. I always had been a coward

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when confronted with lightning; later years made me ashamed of my attitude, but shame could not cast out my fear. On this particular occasion I was alone in the dark a mile from home. When the storm broke, I began to run, panic-stricken. Then for sheer lack of breath I had to stop. Something said to me, "Pray," and I prayed. The storm continued, but for the remainder of the way home I walked carefully and calmly. Through prayer I had reached my hand up to God and felt that his hand was reaching down to me. Power great enough to cast out fear came from this experience.

Looking toward the Future

Christian fellowship should provide for the exchange of experiences like this. Our repeated suggestion that you encourage your pupils to share their experiences comes from our concern over the lack of such sharing today. On every hand we hear ministers lament over their slim attendances at prayer meeting and the clam-like silence of many who come. The fault, we have come to believe, lies not wholly in the indifference of church members, but in the wrong kind of training. Church schools of the past twenty years have not emphasized this part of a Christian's privilege. Many teachers themselves hesitate to speak openly and show what their faith means to them. Somehow we must break down the barriers of hesitancy and shyness.

We do not mean that anyone should be obnoxious and boring, but we do feel that Christians should be as free about witnessing to the power of the Spirit as they are about witnessing to the beauty of friendship or the unselfishness of mother love.

Source of Power

From time to time we have spoken of God's guidance and the power of the Holy Spirit. We shall need to speak of these many more times. Let us never grow weary with reminding our young Christians about the source of this guidance and power. Check today with the pupils concerning their own quiet times, morning watches, personal devotions.

Questions To Discuss

1. For a partial answer to Question 1 in *Young People's Class*: "Do the laws of the United States recognize the possibility that the religious convictions of its citizens may at times interfere with their liberty?" see *Reader's Digest*, for January, 1941—"Peddlers of Paradise," page 80. This article tells of the Supreme Court's recent decree that schools may expel children for refusing to salute the flag.

This same article that describes "Jehovah's Witnesses" will also provide ma-

terial for a consideration of Question 5. Here is a group of people whose sincere convictions, for which they stand courageously, do not agree with ours. What do you think should be done under the circumstances? Is your reaction Christian?

2. Any question these days about the conflict between the will of God and the laws of our land is a pertinent question, one that cannot be side-stepped. Let the class get its various opinions out in the open. We cannot hope for unanimity of convictions, but we can and should expect Christian tolerance and respect for the point of view held by another.

3. Ask the class to express convictions about some of the following: Peace or war; use of liquor and driving; dishonesty in business and the classroom; marriage and divorce; amusements.

As these convictions are expressed, write them down. Study them to see what power is needed in order to preach them and translate them into action right now. Discuss ways of obtaining that power. Decide upon one conviction for the class to work on through the coming week. Ask the class to come next Sunday prepared to share their experiences.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Enabling Power.

PRELUDE. "Chorale from Finlandia," Sibelius.

CALL TO WORSHIP. "O worship the King, all glorious above, and gratefully sing his wonderful love."

INVOCATION.

"O spirit, come dispel each cloud of sadness;

Come in thy power, while here we pray.

Tune thou our tongues, and may our songs of gladness

Praise Him who made and blessed this holy day." Amen.

—FANNY CROSBY

HYMN. "Lord Speak to Me."

OPENING WORD. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2 Tim. 1:7.)

PRAYER. Under the direction of the Superintendent or other leader, let the school pray silently for the following objects of petition:

For freedom from fear of the face of man when there is an opportunity to bear witness for Christ.

For spiritual ability to speak the words of God in a winning way.

For the quiet confidence which comes from knowledge that God is working within us to make us profitable servants.

For the power of utterance to be granted to all preachers, all teachers, all missionaries, all willing messengers of the Cross.

The Leader will then pray as follows: "O Lord, forgive us our hesitation and stumbling as we strive to do the continuing work of our Master. May we enter into the peace that comes to all who serve thee sincerely and dwell long in thy presence. Amen."

RESPONSE. "Into Our Hearts." (Prayerfully and twice repeated.)

SCRIPTURE. Acts 4: 23-33.

HYMN. "Come, Gracious Lord, Descend and Dwell."

THOUGHTS ON THE THEME. (Suggestion: assign to an assistant superintendent.)

To think of David Livingstone, alone and lonely, wearily dragging his ailing body through the heart of Africa, is to wonder how he was able to do it. To consider the courage of Martin Luther before the Diet at Worms, defying the worst that men could do to him; of John Wesley riding the length and breadth of England preaching, preaching decade after decade; to remember the hundreds of missionaries who have surrendered all that life held dear for the opportunity of witnessing, gives us pause. We search for the underlying reason for their strength. Is it something mysterious and available to few?

Physicians who have examined the brains of noted men report that they have found nothing unusual to account for their successful careers; these men merely used to the full, powers which most men possess but do not utilize. Examination of the muscular structure of outstanding athletes rarely discloses anything exceptional; they, too, stand forth from the crowd because they use to the full, powers which most men possess but do not utilize.

May it not be that Livingstone, Luther, and the rest were enabled to do the seemingly impossible because they used to the full the spiritual power granted them by God? The talent which was buried in the earth was just as good as the talents which were placed in use and became profitable. The psalmist says: "Let the redeemed of the Lord say so." It is after all a simple thing to utilize the power of the Spirit within.

CLOSING TEXT: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 18-20).

HYMN. "We've a Story To Tell to the Nations."

The Early Church Meeting Human Needs

Acts 4:32—7:60

Acts 4:32-35; 6:1-7

4:32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

KEY VERSE: *And the multitude of them that believed were of one heart and of one soul.—Acts 4:32*

TO BE READ EACH DAY

Apr. 21. M. The Jerusalem Brotherhood. Acts 4:32-35

Apr. 22. T. Organized Service. Acts 6:1-7

Apr. 23. W. Mutual Helpfulness. Romans 15:1-9

Apr. 24. T. Forbearance and Helpfulness. Galatians 6:1-10

Apr. 25. F. A Cheerful Service. 2 Corinthians 9:1-8

Apr. 26. S. The Divine Helper. Isaiah 41:8-16

Apr. 27. S. Growth through Generosity. Psalm 112:1-10

SCRIPTURE SAYS—

By W. W. Adams

The disciples are "using witness power" as effectively in today's lesson as in that of last Sunday, only today it is by action rather than speech.

I. In Line with the Scriptures

It is impossible to do justice to the events described in these Scriptures unless we keep in mind the whole biblical view of human economic need. The following facts will give us a background.

In the Mosaic Law very great consideration was given to the needs of the poor (cf. Exod. 22:22-27; Lev. 19:9-10; Deut. 24:17-18, etc.). Similarly, in the prophets (Isa. 1:17; 5:7; Mic. 2:1 ff.; 3:1 ff., etc.). Coming now to the records of Jesus, we note that although he said (John 12:8) that you have the poor with you always; he did not say that this is God's will. He himself and his disciples had a common treasury and welcomed the free gifts of friends (Luke 8:1-3; Matt. 19:21; John 12:6; 13:29).

By deed and word Christ emphasized the importance of meeting *all* human needs. He himself ministered to all of man's needs (Matt. 4:23-25; 9:35; Luke 7:21 ff.). He came to earth both to minister and to *die* for others (Mark 10:45). He taught that his followers cannot serve him apart from meeting human needs (Matt. 25:31-46).

The early church could not escape the problem of poverty and distress among her members. Palestine was a poor country and poverty a pressing problem everywhere. The Christians faced this problem in the spirit of their Master. It is significant that they did so immediately after Pentecost.

Read carefully Acts 2:41-47. In verse 42 we note that the believers applied their strength to four things: the teachings of the apostles, fellowship, the breaking of bread, and the prayers. The word translated "fellowship" is *koinonia*, which is connected with our words common, communion, community, and carries the idea of fellowship, sharing, joint distribution. It is one of the richest words in the New Testament. "They had all things common" (2:44). The word "common" here is from the same root. The expression means that all goods, whether inherited or acquired, were held subject to call for the needs of the brethren. It was not socialism or communism in our modern politico-social sense. It did not imply *common ownership* of property, or the idea that a Christian must not own property. It did imply that property was a trust, and must be used for meeting human need. The selling of property was not a binding obligation, but a voluntary sharing with the needy as need arose. God richly blessed this ministry (2:47).

In later times the church was still meeting human needs. Compare Rom. 12:13; Eph. 4:28; 1 John 3:14-24.

II. Through Adequate Motivation (Acts 4:32-35)

Efforts to meet human need by improving the condition of the poor involve both motivation (i.e., incentive, that which moves to action) and organization. Either may be faulty. Verse 32 gives us the motivation of the early Christian. They had believed in Christ as Saviour and had accepted him as Lord or Master of their lives and goods. Oneness of belief produced a oneness of *heart* and *soul*. One heart: one emotional and thought center; one sympathy and affection; one love, one impulse, one outlook, one inspirational motive. One soul: one inward life, one experience, one spiritual, living dynamic. Out of this unity came a sense of identity with one another which led them to use their goods for the welfare of all.

Verses 33-35 show that this economic brotherhood brought about spiritual greatness. First, power in preaching is mentioned as "experienced" by the apostles, and "great grace"—the favor and protection of God—as experienced by all.

One wonders what would happen today if believers were to practice this brand of Christianity within the Christian body!

III. Through Adequate Organization (Acts 6:1-7)

Vs. 1. The church was increasing rapidly (cf. Acts 2:41; 4:4; 5:14).

International Sunday School Lessons

Most of the believers were Hebrews: they used the language of the Hebrews and their Scriptures, and they loathed and shunned all things Gentile (cf. Rom. 2:9-10; Eph. 2:14-15). Then there were also *Hellenists*; i.e., Jews from outside of Palestine, who used the Greek Old Testament and language and had many things in common with Gentiles. These people belonged to the same church. The apostles had charge of distributing the *common fund* of food and money to meet the daily needs of the widows. (Note God's care for the widows in former times: Exod. 22:22; Deut. 27:17; 28:19; Isa. 1:17; Jer. 22:3.) But there arose a complaint, finally heard by the apostles, to the effect that the Hellenist widows were being overlooked or neglected in the daily distribution. No doubt the charge was based on fact. It came, not from the Hellenist widows, but from their friends.

Vss. 2-4. The church leaders did not wait until an open breach developed. They summoned a general church meeting and put before the body a specific recommendation. Let us paraphrase their message.

It is not fitting that we preachers leave off attention to God's Word and give our time and energy to caring for money matters, such as the distribution to the widows. The work needs to be done, but we are not the ones to do it. Do you, the church as a whole, select seven qualified men, having the confidence of the people and marked by spiritual gifts? Appoint them over the business. We will keep on applying our strength to the two matters which are our responsibility—prayer first of all, and then preaching.

Vss. 5-6. The church approved the plan as outlined by the apostles and chose seven men. All seven have Greek names. This indicates that the solution of the problem was entrusted to the complaining group—which was wise psychology. Detailed information is given of only two. Stephen is described as "full of faith and of the Holy Spirit." Nicolas was a proselyte, i.e., a Gentile who had been won to the Jewish faith and later to the Christian faith. After choosing the Seven, the church brought them to the apostles who, after prayer, laid their hands on them. The purpose of this ceremony was to give them the authority needed to execute their tasks and to indicate the faith of the church in God's endowment of them for their work.

Vs. 7. Results. We often pray for a revival; we sometimes long for a return to first-century Christianity. How willing would we be to return to the kind of Christianity manifest in today's lesson? These Christians met all the needs, spiritual and economic, of their members

because they had a true inner dynamic and an effective outward organization.

The results were magnificent to contemplate. The word of God kept on spreading abroad and winning more adherents. The number of the disciples in Jerusalem kept increasing "exceedingly," which probably means faster than they could enumerate. Even the priests, perhaps the most difficult people on earth to win, could no longer resist the magnetic appeal of Christ and they were obedient to the faith.

LESSON APPLIED

By Howard K. Williams

Purpose. To make vivid the work of the church and to awaken a desire to be a real church member of a real church.

Preparation. Again we have a wealth of material. Read all the Scripture assigned and jot down points that you deem particularly important.

I. The Church Requires Sincerity

We have in this passage two incidents revealing personal character.

1. *Barnabas.* Barnabas was a great man. Look him up! He deserves to be well known, and he enriches you by his friendship. He was the man at Jerusalem who said, when the early church did not want to receive Paul into fellowship, "Come now, give him a chance to prove himself a Christian even if he did persecute us!" He was Paul's companion on the first missionary journey. He liked people and wanted to help them. That is why he sold his land and gave it to the church. He was really a "Son of Consolation."

2. *Ananias and Sapphira.* People wanted to be as highly thought of as Barnabas was, and this couple decided to get the credit for doing what Barnabas had done. They sold their property and came forward, pretending to offer the whole amount. In reality they were keeping back part. Their sin did not consist in not giving the whole amount, but in the pretense. Peter says, in effect: "Ananias, why have you lied? The property was yours. You did not *have* to give it, but you did not have to lie either."

3. *What was wrong?* The real church requires sincerity. In that early day when the church was making its way in a pagan world, if there was one thing more important than another, it was this: the Christians had to be *real*. Barnabas was real. Ananias was a sham. Unreality in religion does more harm than pagans can ever do.

II. Miracles and Persecution

Because the church was real its members worked wonders, miracles of all sorts. This experience is not confined

to the first century. Any church which in reality serves its community and the world through sincere members will perform miracles today. The gifts of healing and help still lie in the power of the church.

Such churches awaken enmity as they did in the early days, and every Christian must determine to speak the word "with all boldness."

Good questions for you to discuss are: How can we serve God rather than men in this modern commercial age in regard to Sunday work, business methods, social changes?

The right attitude toward suffering and persecution is shown in verse 41, where the apostles rejoiced that they were accounted "worthy to suffer." We complain if someone criticizes us, but they endured prison and were glad that they had borne their testimony to such good effect that they were counted worth-while opponents by the wicked. We may slide through this life fairly easy by taking the line of least resistance, but no one who ever sets out to do an active piece of work for Christ can expect to escape persecution. Are we worth criticizing and opposing, or do the forces of evil know that we do not matter either way?

III. Murmurings

There are always complaints! We cannot please everybody, and someone is sure to be jealous. Jealousy is a very common and very terrible vice and takes many evil forms.

In the church were "Jews" and "Greeks." Both were really Jews, the former, Jews of Judea; the latter, Greek-speaking Jews from abroad. They came from entirely different backgrounds. There would inevitably be differences. There were widows from both groups, and when the church doled out help, the Greek-speaking widows thought that they were being slighted. A few years ago in Volendam, Holland, I gave to each of three old men on the corner, ten cents. I gave it in different coins as I did not have three ten-cent pieces, but the amount to each was the same. I looked back afterward and there they were comparing what they had received. That is what those widows did in the early church.

The leaders saw this was a bad situation. To remedy it they chose certain men to take care of the distribution. This division of labor in the early church was a mark of its guidance by the Holy Spirit and contributed to its success. We all are different, and so we can do different things. When everyone in the church does what he can, the result is today, as it was of old: "The word of God increased; and the number of the disciples multiplied."

Just as the many parts of an organ, each performing its function, make possible glorious harmonies at the hand of the organist, so then and now in the church, the many members each performing his function make possible the music of heaven at the Master's touch. May we join these music makers of divine harmony! Some of us have a tendency to be discordant notes!

IV. Stephen

Among these early Christians there arose some remarkable characters. Outstanding was Stephen—full of faith, full of power, full of great works, the first recorded martyr of Christendom. Read his speech, another masterpiece uttered under the guidance of the Spirit.

It had the effect of arousing the anger of his auditors rather than their desire to repent. It is striking how the same sermon may have entirely opposite effects on different people. *Soil* is as important as the *seed* to a good harvest. So they decided to kill Stephen rather than to change their lives. People do that now—they “kill” the preacher by indifference and criticism, if not by stoning. It does not always require a surgical operation to “take the heart out of a man.”

The story of Stephen's death is a story of conquest through the Holy Spirit. He saw heaven. He saw the glory of God and like his Master commended his soul to God, and his enemies to God's forgiving mercy. A man reaches great heights when he can rise above enmities, and seeing heaven, can afford to forgive because heaven is so real. How often do we reach this height?

V. Saul

“The witnesses laid down their clothes at a young man's feet, whose name was Saul.” A cultured scholar was this supercilious youth. He was a party to the stoning, though much too dignified to throw the stones. Yet with all his education, and his ability to argue against Christianity, he could not meet the argument presented by the way Stephen died. His confidence in his own position was undermined, and he was prepared for the convincing revelation of Christ on the Damascus road. It is never so much our arguments as our lives that will convince others. The best argument for Christ is a good life. Opponents cannot answer that. Is your life convincing?

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Problem of Distribution

From many sources today one hears complaints over the problem of distribution.

California oranges rot on refuse piles and babies in New York die because of the lack of vitamins. Undoubtedly something is wrong somewhere.

A few years ago Oregon prunes made the ground beneath the trees so purple that E. Stanley Jones thought they were violets.

“Violets at this time of the year!” he exclaimed.

“No,” we had to confess. “They're prunes, and it will cost the orchardist plenty to get them off the land. Such an abundant crop this year means that all of it cannot be sold, and as usual the owner is the loser.”

“What wouldn't India give to have them!” he exclaimed. “It's wicked to let them go to waste. Most shamefully wicked!”

In saying this he echoed what a Chinese friend had said when he first saw the fallen logs and waste wood in our northwestern forests. And a few minutes later when we drove past a large bonfire made of old railroad ties, being burned by C.C.C. boys in their cleaning-up job, he all but wept right there on our shoulders.

“To think of wood like this, good wood being burned here for no purpose but to get it out of the way, and over in China people without fuel to cook with or to keep them warm! Can't something be done about it?”

With our intelligence and progress in science we should be able to do something, but so far not much has been done.

A thought-arresting comment on this lack of distribution is found in Einstein's statement, which forms a part of the Time Capsule, to be opened in the year 6939. In effect Einstein said that this age would be looked upon as one in which man had solved the problem of production—enough goods for everybody—but had made little or no progress in solving the problem of distribution.

Solutions to the Problem

A. *By the early Christians.* Today's lesson is a clear presentation of the way the early Christians handled this problem of distribution of the world's goods. Call on the class to state the methods listed in *Young People's Class*, and write them down as they are forthcoming. Be sure to stress the fact that the sharing of these early Christians was voluntary.

In speaking to Emperor Hadrian concerning these Christians, Aristides (quoted in *Tarbell's Teachers' Guide*, page 149) mentions their care for the orphans, their ungrudging sharing of their possessions with those who have little, even to the point of their own fasting in order to have extra money to offer the other person.

B. *By other groups.* All through the years since the establishment of the early church, groups of Christians and non-Christians, too, have from time to time patterned a community life after these first groups. Some of these experiments lasted for only a short time. Some are still in existence. For extra assignments, ask some of the pupils to look up accounts of the Doukhobors, whom Tolstoi said were the only true Christians. Others can find out about the colony at New Harmony, Ind. The *Atlantic Monthly*, October, 1940, ran an article about this experiment; so did *Young People* of November 6, 1937. The downfall of this Utopia was due to human selfishness and egotism. Another experiment for meeting human needs is one now being carried on in the state of Washington by “Borrowed-Timers,” persons who have only a few years to live, but who through mutual help try to keep the sunset hours bright for one another.

Today's Youth and Human Needs

All this brings one important question to face young people. What can be done to help meet the appalling needs of human beings today? This lesson on sharing one's possessions strikes at the very heart of un-Christian practice. What is your class sharing? Our own Northern Baptist Convention is assisting in the administration of this problem of distribution and world relief. For free literature on what is being done, and information on ways that you can help, write to Dr. P. H. J. Lerrigo, 152 Madison Ave., New York, N. Y.

How much money has your class contributed already toward this? How much do you know of what is going on? Early Christians often fasted in order to save their money for the needs of others. Have you tried going without some necessity, giving up some luxury, in order to contribute toward the relief of suffering humanity? Have you thought seriously of ways in which you can save or accumulate funds for this purpose? For inspiration on the ways to make money, read “Youthful Go-getters Galore,” in *Reader's Digest*, for February, 1941. The pages of *Young People* and *Teens*, Baptist weekly story-papers, frequently contain accounts of ways in which Baptist groups have raised money for church purposes.

The lesson today will be incomplete if something is not done about meeting human want. Each class should plan its own method—devising one that calls for sacrifice, and that offers the privilege of sharing. Doing something practical about a lesson always intensifies the discussion. Today's lesson is one that cries aloud for you to take it to heart.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Employed Power.

PRELUDE. "Where Cross the Crowded Ways."

WORD OF DIRECTION. "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." (Jas. 2: 8.)

INVOCATION. "We have come to meet thee, O Father, in thy house. Help us to fall under the contagion of thy love. Amen."

HYMN. "We Give Thee but Thine Own."

PRAYER. "Send us, O God, as thy messengers to hearts without a home, to lives without love, to the crowds without a compass. Send us to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the fallen whom none have lifted, to the lepers whom none have touched, to the bereaved whom none have comforted. Kindle thy flame on the altar of our hearts, that others may be warmed thereby; cause thy light to shine within our souls, that others may see the way; keep our sympathies and insight ready, our wills keen, our hands quick to help our brothers in their need. For Christ's sake. Amen."

—AUTHOR UNKNOWN

CHORAL RESPONSE. One stanza of "Saviour, Thy Dying Love."

"Give me a faithful heart, guided by thee,

That each departing day henceforth may see

Some work of love begun, some deed of kindness done,

Some wand'rer sought and won, something for Thee."

SCRIPTURE. Matthew 25: 31-45.

HYMN. "Lord, as We Thy Name Profess."

THOUGHTS ON THE THEME. (Suggestion: This may be assigned to a teacher of young people.)

In the backwoods of uncivilized countries there are great waterfalls in the near neighborhood of savages who have only the flickering glow of their campfires for illumination. In civilized lands waterfalls of much less size and power are harnessed, so that all the homes near them have the magic of electrical service. In both instances there is the same potentiality in the falling water, but it is only in the latter case that skilled men have related the need to the supply.

As members of the Christian church we are—or should be—the spiritually skilled, able to relate the need for inner light to him who is the Light of the

World. The instruments that best achieve this result are often the simple virtues of hospitality, generosity, kindness, consideration, and sympathy. A man's need for spiritual light may be quite apparent to us who walk daily in the Presence, but our ability to meet that need is not apparent to the needy man unless we prove it by our ability to share the material good things that God has bestowed upon us.

CLOSING THOUGHT. "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." (Matt. 10: 7-8.)

HYMN. "Christ for the World We Sing."

BENEDICTION. The Lord bless us and keep us; the Lord make his face shine upon us, and be gracious unto us; the Lord lift up his countenance upon us, and give us peace. Amen.

CHRISTIAN SHARING

By S. Arthur Devan

There has been much discussion about the sharing described in this lesson. A famous Baptist writer on social problems, who lived before the days of communism as we know it, used to say—rather caustically—that most of the learned theologians who discussed this passage in their commentaries seemed anxious not to explain it, but to explain it away!

Some things seem clear. These early Christians felt strongly that they were a *brotherhood*, made so by their common bond in Christ. No one is going to sit by, in any family worthy of the name, and allow one child to go undernourished while the rest of his brothers and sisters get enough to eat. So, when some of these Jerusalem Christians were found to be suffering, others helped them. This they did, not reluctantly but with *enthusiasm*, just as they did everything else. Some of the well-to-do members went so far as to sell their property for the purpose. It is stated that they were not required to do this, but those who acted in this generous manner, like Barnabas, received applause, and there may have been a considerable degree of social pressure on others to give generously.

It is foolish, of course, to set up this example as the basis of a whole economic system. These early Christians were not thinking of economic systems. They were merely thinking of their brothers in need. It is easy to point out that difficulties would arise when the group became larger, when the properties for sale became exhausted, and when what is sometimes slightly referred to as "human nature" came to the fore in persons who were willing to be fed, but

were not willing to work so that other people could be fed. As a matter of fact, such difficulties did arise, and we hear no more of the matter in just that form.

A negative summary like the above, however, does not dispose of the principle involved—the principle of *sharing*. What does it mean for Christians today?

Does it not mean that no one whose life is influenced by the Spirit of God can shut eyes to the glaring inequalities which exist in the possession of the material means of life? The Christian cannot let himself be too comfortable in the face of any human need. He must be ready for such social and economic and political adjustments as seem to give real promise of bettering the condition of the poor, even though they affect his own interests adversely.

Often this means plain, old-fashioned giving—to charity, philanthropy, missions. Often it means lending personal support to institutions for social betterment. All "Christian work" is not church work, by any means. It may be Scouts, boys' clubs, anti-tuberculosis societies, housing committees, and what you will. Or it may mean seeking through political action and economic programs practical ways of bringing something like equality of opportunity to whole classes of depressed people, such as the sharecroppers, the unemployed, the migrant laborers. It may be working for better educational conditions for Negroes in the South or better sanitation and police courts in Northern cities.

The church is carrying on the true tradition of early Christian sharing when it sends into the community workers in such causes as these. It would surprise most people to know how largely such activities are now being carried on by church members. A former treasurer of the American Association of Community Chests told the writer he believed that 95 per cent of the financial support for community chests comes from members of religious organizations.

The sharing of the early church applied to spiritual as well as financial matters. They shared religious experiences by telling others about them. They incited one another to worship and fellowship and loyalty to Christ. This was the motive of their witness-bearing—others' need of the spiritual good.

A well-known traveler told once of the most impressive sermon he ever heard. It was in a tiny church in the Highlands of Scotland, and was addressed to a little group of simple people. The preacher—an educated man—spoke very earnestly of Christ. Then he paused, passed his hand over his brow, and said, "Why am I standing here and telling you all this week after week, year after year? It is because *I cannot eat my bread alone.*"

The Book Browser

ON the principle that youth must first be served, the Browser will begin with *Life Has No Ceiling*,¹ by Frank T. Cartwright. The subtitle of this book is, "A Romance of Changing China," and a truly charming romance it is, all the more interesting because the story is true.

Dr. Cartwright, whose *At Trail's End* was mentioned on this page not long ago, knows how to tell an interesting story, and he is all the happier in his storytelling when his tale holds some significant implication. In *Life Has No Ceiling*, he relates the experiences—very tragic ones—first of a Chinese boy, then of a Chinese girl. Through the help of missionaries, each secures some education. After years of study and saving, each earns an opportunity to complete that education in America; Joo-mook, his training as a doctor, and Daw-say, her training as a kindergartner. It is not until they have reached America that they meet and their courtship begins. When they have finished their studies, they marry and return to China. The work they planned to do is doubly hard and doubly needed, for China has been invaded and new sufferings have been added to those immemorably old. Joo-mook, now Dr. Cheng, served for a time as personal physician to Generalissimo Chiang Kai-shek. Dr. Cheng and his faithful wife today are doing their full part in building the new and Christian China which is coming into being.

■ Next in line on the Browser's book shelf is *Is the Kingdom of God Realism?*² by E. Stanley Jones. Each new book by Dr. Jones—this is his tenth—quickly becomes a subject of discussion in ministerial groups. Ministers find in his books suggestions for numerous sermons and, with the suggestions, an abundance of illustrative material. This book will be no exception.

In some respects this is Dr. Jones's fullest and most ambitious work. However, the layman should not let the title of the book frighten him away, for Dr. Jones quickly makes it clear that he is discussing neither "realism" as it is displayed in much current fiction nor "realism" as a philosophical tenet. The answer, which Dr. Jones gives to the question he propounds (and which many have asked), is that the kingdom of God, far from being an impractical dream, is fact—"the one solid reality amid the shaking kingdoms of this world, the one embodiment of universal Truth."

In defending this thesis, he piles proof on proof. So great is the cumulative effect that the argument becomes overwhelmingly convincing. The book abounds in epigrams and unique insights into the Scriptures. It is a recommended spring tonic for the fainthearted and the discouraged.

This month he wends his way through books of Romance, Realism, Psychiatry, and the New Orthodoxy, not to mention a Biography

■ Next in order on the book shelf is a book designed to show what psychiatry and religion can do to produce healthier, happier lives. It is entitled, *Faith Is the Answer*,³ and is the work of Smiley Blanton and Norman Vincent Peale. Smiley Blanton, M.D., is an experienced psychiatrist of New York City. Dr. Peale is the eminent pastor of New York's Marble Collegiate Church.

Shortly after undertaking the pastorate of that historic church, Dr. Peale opened a clinic for the benefit of the many men and women who sought him because they were beset with sickness, fear, worry, inferiority, inadequacy, or loneliness. That the full resources of both psychiatry and religion might be brought to bear on each case, he enlisted the able assistance of Dr. Blanton. Both saw that for all these problems "faith is the answer," and their harmonious collaboration has resulted in a highly successful ministry.

The book is built on a somewhat unusual pattern. Dr. Blanton first states one or more problems, which he illustrates with highly interesting case studies. He then sets forth the origin of each problem and what psychiatry can do toward resolving it. Dr. Peale then takes up the discussion and shows what true faith, when once awakened, can accomplish in the same or similar circumstances. The psychiatry will not be unfamiliar to those who have read

in this field. It has to its credit, however, the fact that it escapes the extravagant theories sometimes exploited. Dr. Peale's setting forth of the power of the gospel for victorious living is truly inspiring.

■ In the Browser's humble judgment, *A Preface to Christian Theology*,⁴ by John A. Mackay, is a truly significant book. It is significant because it is another evidence of what is fast becoming an important theological trend in America, and even more so because it is in itself a truly worthy book.

Dr. Mackay, as doubtless the reader knows, is the president of Princeton Theological Seminary, to which position he was called in 1936 after a distinguished career in missionary service. In calling his work a "preface" to Christian theology, he does not mean that it is elementary or introductory in character; it is a discussion of that borderland (and relationship) existing between religion and theology. It is Dr. Mackay's contention that no true and adequate theological system can be worked out by the man who assumes the attitude of a detached spectator (the "Balcony" attitude); it must be acquired, in the midst of life, through the struggle to live religiously (the "Road" attitude). The plea here is essentially for what Emil Brunner called "existential thinking," but it is put in far clearer fashion. Furthermore, it has been stripped of the dialectic which is characteristic of so much continental theology and also of the paradoxical form of statement which makes the writings of Barth so difficult to read.

Unquestionably the New Orthodoxy has established itself in America. It must be reckoned with in all theological debate, for it is being championed by able philosophers and theologians. Men cannot say of Dr. Mackay's book, as they have of Barthism, "This is a counsel of despair"; nor can they say that it is "an escape philosophy," for the main contention of this book is that it is in the meeting of life's issues, not in the evading of them, that spiritual character and understanding are acquired.

■ Space remains for only brief mention of *George W. Truett: A Biography*,⁵ by Powhatan W. James. This splendid account of the Southland's great preacher makes interesting and profitable reading. Although this book was printed only two years ago, such has been its popularity that already it has received several printings, and the very low price at which it is now offered for sale makes it an unusually good value.

Books Reviewed

¹ *Life Has No Ceiling*. A Romance of Changing China. By Frank T. Cartwright. Friendship Press, 1940. 151 pages. Price: cloth, \$1.00; paper, 50 cents.

² *Is the Kingdom of God Realism?* By E. Stanley Jones. Abingdon-Cokesbury Press, 1940. 248 pages. Price, \$2.00.

³ *Faith Is the Answer*. A Psychiatrist and a Pastor Discuss Your Problems. By Smiley Blanton, M.D., and Norman Vincent Peale, D.D. Abingdon-Cokesbury Press, 1940. 223 pages. Price, \$2.00.

⁴ *A Preface to Christian Theology*. By John A. Mackay. The Macmillan Company, 1941. 187 pages. Price, \$2.00.

⁵ *George W. Truett: A Biography*. By Powhatan W. James. The Macmillan Company. A reissue at reduced price. 277 pages. Price, \$1.00.

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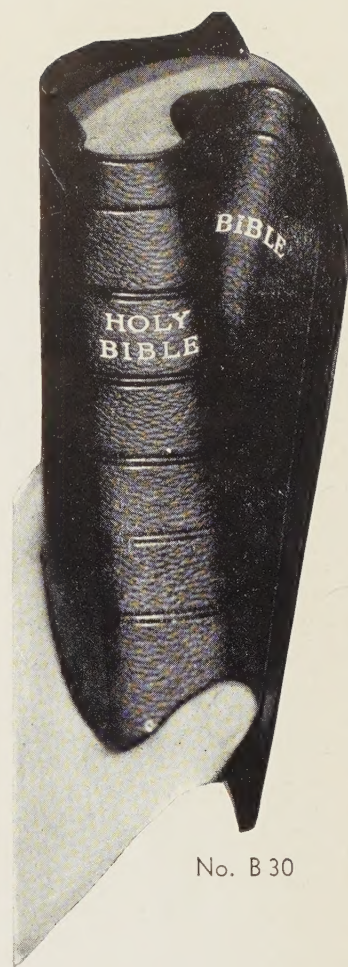
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38 * But Jōsh'u-ā the son of Nūn, B.C. 1491
' which standeth before thee, he Num. 14.
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12. 12.

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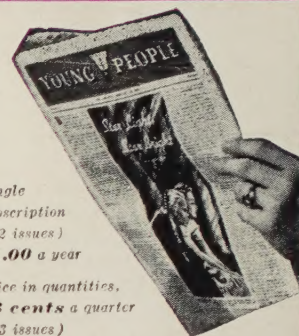
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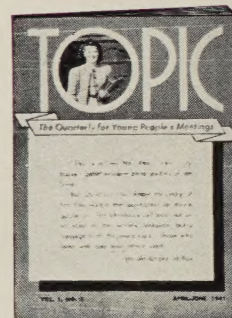
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